

# LINGUISTIC SURVEY OF INDIA.



COMPILED AND EDITED BY

G. A. GRIGGSON, C.I.E., F.R.D., D.Litt., I.C.S. (Retd.)



VOL. IX.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PART III.

THE BRĀJ, LANGUAGES.

INCLUDING KHĀNDĒŚĪ, BANJĀRĪ OR LABHĀNĪ, BAHRŪPIĀ, &c.

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**Figure 1** **Flowchart of the study**

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Cambridge, Mass.: J. C. Crampton.

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**Dr. R. K. SINGH**, Lecturer, Commerce

### Table 1. Demographic Data, Sample Overview

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**Training:** University, M.B.A. from New York, Ford

### Discussion: Moving The Needle Forward

Age Group	Male (%)	Female (%)
18-24	~15	~15
25-34	~35	~35
35-44	~45	~45
45-54	~55	~55
55+	~65	~65

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**THE UNIVERSITY OF CHICAGO**

**Abstract**

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**7. Unemployment Insurance** **Topic 10** **Unemployment Insurance**

**Abstract**

**Thompson & Co., Builders**

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**Transcription:** J. C. McManus

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Dr. J. H. P. van der Kolk, Dr. J. H. P. van der Kolk, Dr. J. H. P. van der Kolk

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Fig. 10. *Staphylococcus aureus* strains 1000 and 1001. *Staphylococcus aureus* strains 1000 and 1001.

<sup>1</sup> The authors are grateful to the referees for their helpful comments and suggestions.

H. B. Narasimha, Hyderabad; Madan Kumar, Madras; J. S. Naidu

**Key Words:** M. German; women's issues; child-care; health-care; family.

Persons are listed in ascending order of age.

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**A. C. GARDNER, JR.**

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LINGUISTIC SURVEY OF INDIA.

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VOL. IX.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PART III.

THE BHİL LANGUAGES,

INCLUDING KHĀNDEŚĪ, BANJĀBĪ OR LAHŪĀNĪ, BAHROŪĪĀ, &c.

COMPILED AND EDITED BY

G. A. GRIBNERSON, C.I.R., Ph.D., D.Litt., D.C. (Rome).

BY ORDER OF THE GOVERNMENT OF INDIA, OF THE LEGAL EDUCATION BOARD, AND OF THE ASIATIC SOCIETY OF  
BOMBAY; AND WITH THE COOPERATION OF THE GOVERNMENT OF PUNJAB; AND THE GOVERNMENT OF BENGAL;  
AND THE GOVERNMENT OF THE PROVINCE OF BOMBAY.



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1905.

**EXAMPLE:**  
**REPRESENTATION OF A LINEAR TRANSFORM AS A MATRIX,**  
**IN STANDARD FORM.**

Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

- Vol. I. Introductory.
- " II. Miao-Khmer and Tai families.
- " III. Part I. Tibeto-Burman languages of Tibet and North Assam.
- " " II. Bhoj, Naga, and Kachin groups of the Tibeto-Burman languages.
- " " III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
- " IV. Munda and Dravidian languages.
- " V. Indo-Aryan languages, Eastern group.
  - Part I. Bengali and Assamese.
  - " II. Bihari and Oriya.
- " VI. Indo-Aryan languages, Middle group (Eastern Hindi).
- " VII. Indo-Aryan languages, Southern group (Marathi).
- " VIII. Indo-Aryan languages, North-Western group (Sindhi, Lahnda, Kashmiri, and the Pothohi languages).
- " IX. Indo-Aryan languages, Central group.
  - Part I. Western Hindi and Panjabi.
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# MAP.

Map Showing the Distribution of the Harappan and of Harappan. To face p. 1.

# LINGUISTIC SURVEY OF INDIA.

## SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Deva-nagari alphabet, and others related to it.—

क क,	ख ख,	ग ग,	घ घ,	ङ ङ,	च च,	छ छ,	ज ज,	झ झ,	ञ ञ.
क ka	ख kha	ग ga	घ gha	ङ ga	च cha	छ cha	ज ja	झ zha	ञ ja
ख ka	ख kha	ग ga	घ gha	ङ ga	च cha	छ cha	ज ja	झ zha	ञ ja
क ka	ख kha	ग ga	घ gha	ङ ga	च cha	छ cha	ज ja	झ zha	ञ ja
क ka	ख kha	ग ga	घ gha	ङ ga	च cha	छ cha	ज ja	झ zha	ञ ja

Yauṅga (ङ) is represented by k, thus कङ्कः *kraṅkaḥ*. Anusvara (ं) is represented by a, thus ईँ *ē'ā*, अँ *a'ā*. In Bengali and some other languages it is pronounced ap, and is then written ap; thus अँ *ap*. Samudāta or Chandra-Bhāṣa is represented by the sign " over the letter concerned, thus ईँ *ē'*.

B.—For the Arabic alphabet, as adapted to Hindī.—

ا	ā, alā,	ب	j	ج	j	د	d	ه	h	و	u	ز	z
ب	b	گ	gh	د	d	ر	r	س	s	ش	sh	ط	ṭh
پ	p	ت	t	ث	ṭh	ج	j	س	s	ش	sh	ط	ṭh
ف	f	ق	q	ک	k	خ	kh	س	s	ش	sh	ط	ṭh
د	d	ر	r	س	s	ش	sh	ط	ṭh	ظ	ẓh	ظ	ẓh
ذ	dh	ز	z	س	s	ش	sh	ط	ṭh	ظ	ẓh	ظ	ẓh

when representing anusvara  
in Deva-nagari by " over  
modified vowel.

ي y, etc.

و u, etc.

پ p, etc.

Tauṣṭh is represented by a, thus 'tauṣṭh. Aṅṅa's measure is represented by ṅ;—thus, aṅṅa's.

In the Arabic character, a final short ā is not transliterated,—thus *ak*, *baḥ*. When pronounced, it is written,—thus, *ak ā*, *baḥ ā*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, *ak*, *baḥ*, not *ak ā*, *baḥ ā*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) *akāḥ*, pronounced *akāḥ*; (Kāshmirī) *akāḥ*, pronounced *akāḥ*; (Hindī) *akāḥ*, pronounced *akāḥ*.



## INTRODUCTORY NOTE

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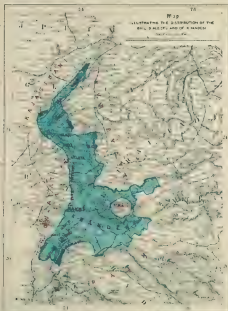
PART III of Volume IX of the Linguistic Survey is in reality a supplement to Part II which deals with Rajasthani and Gujarati. It is devoted to the numerous Bhill languages of Central and Western India and to the Khatwadi spoken in the district of Khairabad. Certain of the so-called 'Gipsy Languages,' viz., Bhot, Mahli, Phula, and Mithlari, have been discovered to be varieties of Bhill and have been classed with that language. These are spoken by wandering tribes in widely separated parts of India, some of the specimens coming from Lahore in the Punjab, while another comes from Midnapore in Bengal.

The volume concludes with an account of the dialect of the wandering natives known as Banjole or Lakhote. This is evidently a corrupt form of the Rajasthani spoken in the North-West of Rajputana.

The sections dealing with Bhill and with Khatwadi have been in the first instance prepared by my Assistant Dr. Sten Knudsen, of Christiania, Norway; I have edited them throughout, and have added a few remarks here and there. As General Editor of the series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in these sections. The remainder of this part has been prepared by myself.

I take this opportunity of recording my obligations to Mr. A. H. A. Sircar of the Indian Civil Service for a valuable series of excellent and carefully prepared specimens illustrating several of the Bombay Bhill dialects.

GEORGE A. GRIERSON.



## BHIL DIALECTS AND KHANDSHI.

The border country between Rajputana, Central India, the Central Provinces, and the Bombay Presidency is inhabited by many tribes known under various names, such as Bhils, Ahirs, and so forth.

Their home may be described as an irregularly shaped triangle, with the apex in the Aravalli Hills, and the base roughly corresponding to the south-eastern frontier of the district of Khandesh.

The frontier line goes south-westwards from the Aravalli Range, including the south-eastern corner of Sirchi, and, farther to the south, including Mahikandola and the eastern portion of Raisenkantha. The population of the Surat District and the Surat Agency, east of the Narvad division of the Baroda State, is mostly Bhill, and we also find them in Thana and Jambhar, and even farther south, in Akhandasaga. From the south of Dharwad, in the Surat Agency, the frontier of the Mith-Ahir country proper turns first eastward and then northward including the north-western strip of the district of Nashik. It then crosses Nashik, leaving the greater—southern—part of that district to Marathi, follows the south-eastern frontier of Khandesh, includes a strip of the Helkapur Taluka of Buldana and the Bhatnagar Taluk of Nimar. Thence it turns northwards to the Northolia. In Bhogawar, however, Nimari is spoken in a large, circular area to the west of the Nimar district. The frontier line then follows the Northolia towards the east, and then goes northwards to the Vindhyas, where it turns westwards up to near the town of Indore, whence it runs in an irregular line up to the Aravalli Hills, including the western portion of Jabalpur and Ratnam, Bassewara and the west of Parbhagpur, Bargarhpar and the hilly tracts of the Mewar State.

Outside of this territory we find Bhill tribes in various districts of Berar, and similar dialects are spoken by wandering tribes in the Panjab, the United Provinces, and even in the Madras Presidency of Bengal. Ahirs are found all over Northern India, but it is only in Gujrat that their dialect resembles that spoken by the various Bhill tribes and by the inhabitants of Khandesh.

The number of speakers of the various dialects will be given in detail in the following pages. We shall here only state the general results. They are as follows:—

Bhil Dialects . . . . .	2,686,169
Khandesh (and its sub-dialects) . . . . .	1,231,969
Total . . . . .	<u>3,918,138</u>

The dialects in question are mostly bounded towards the north and east by the various dialects of Rajasthani, towards the south by Marathi, and towards the west by Gujarati.

Among the dialects spoken within the territory sketched above there is one, viz., *Bhatkari* in other local names.

Khandesh, which has hitherto been classed as a form of Marathi. The ensuing pages will, however, show, on the one side, that the so-called Bhill dialects gradually merge into the language of

Khandesh, on the other that Khindesh itself is not a Marathi dialect. Several others, it is true, are identical with those used in Marathi. But most suffixes and the inner form of the language more closely agree with Gujarati and Rajasthani.

The northern and eastern dialects connect Gujarati with Rajasthani, while, in the west, there runs a continuous line of dialects southwards towards the broken Marathi dialects of Thana. The influence of Marathi increases as we go southwards, and these forms of speech are thus a link between that language and Gujarati. This latter language is, however, everywhere the original base, and the gradual approaching the principles of Marathi in structure and inflexional system seems to be due to a secondary development. It should, however, be remembered that the inner Indo-Aryan languages and those of the outer circle have, at an early date, met and influenced each other in Gujarat and the adjoining districts.

The relation existing between the dialects in question and other Indo-Aryan vernaculars will be defined in greater detail in the ensuing pages. In this place we must confine ourselves to some general remarks.

The short *a* has, in many dialects, the broad sound of *a* in 'hat.' Thus, *piṭa* and *paṭa*, *Prasādan*, *ṭaṭ*. The same is the case in Rajasthani dialects and in Kutchi, but usually not in those dialects where the Marathi influence is strongest. *Ṣ* takes the place of *s* in *ṣiṭhā*, and also, to some extent, in *ṣabha*.

The palatals commonly become *a*-sounds, especially in the north. The same is the case in Gujarati and Rajasthani dialects, and we may also compare the pronunciation of *ai* and *j* as *je* and *ḍe*, respectively, in Marathi and in the Chhatti dialects of Gujarati.

*Ṣ* very commonly develops to a sound which is described as something between *ṣ* and *s*. The real sound seems to be that of *ai* in 'loch.' This pronunciation is quite common everywhere in the eastern part of Gujarat. As we go westwards and southwards, this sound becomes an ordinary *ṣ* as in some dialects of Gujarati and Malvi. In the south, on the other hand, an *s* usually remains. The latter *ṣ* itself is very commonly dropped, as is also the case in Gujarati and Rajasthani dialects.

There is a strong tendency to substitute hard for soft mutes. This is especially the case with soft aspirates, and forms such as *ḍhāḍ* or *ḍhāḍh*, instead of *ḍhāḍh*, *aḥḥa*, are quite common. There are also many instances of the hardening of unaspirated soft letters. Thus *ḥiṭ* and *ḥiṭh*, taken; *ḥāḥ* and *ḥāḥh*, a cow, and so on. The palatal *y* seems to be especially apt to be hardened, and is very often pronounced as an *s*. The emphatic particle *ai* in Khindesh is perhaps due to this tendency and is not identical with the Marathi *je*.

In many dialects a medial *r* is frequently elided, as in *ḍi*, for *ḍār*, having done; *māḥ*, for *mārḥ*, I may die; *ḍiā*, for *ḍiār*, he; all of which are quoted from the Marathi of Khurda.<sup>1</sup>

There are two peculiarities,—the hardening of soft mutes, and the elision of medial *r*,—also occur in the languages of North-Western India (Shindhi, Lahnda, and Pishahi), as well as in some dialects of Bengali (notably Rajbangsi), all of which belong to the Outer Band of Indo-Aryan Languages.

<sup>1</sup> See the pp. 46, 54, 55, 126, 128, and 129.

The inflexion of nouns is mainly the same as in Gujarati. In the south we find some instances of the use of the Marathi oblique form, not, however, as a regular feature. Khindadi has developed a separate oblique form of the plural ending in *di* or *si*. In Ahir we find a similar form ending in *si*. An *s* is very often added to the base in many dialects; thus, *li* and *lis*, a father. Similar forms are common in the Marathi dialect of the Central and Northern Konkan.

Strong masculine nouns form their plural in *di* as in Gujarati. In the dialect spoken in the southern part of Kankasetha, in Khindadi, and in the Hill dialect spoken between that district and the sea, however, we also find the Marathi form ending in *di*.

The case suffixes are the same as in Gujarati. As in some Gujarati dialects, the relative suffix is usually inflected in the same way as the genitive suffix. In addition to the form *di*, etc., it also occurs as *li*, etc., compare Rajasthani. The *s* of the suffix *as* of the dative is often replaced by *i* especially in the south and west. It then also sometimes assumes the Marathi form *li*.

The suffixes of the genitive and the dative are usually *di* and *as*, respectively. There is also another pair of suffixes *li* and *as*, respectively. These suffixes are apparently confined to the west, from South and southwards. We meet them again in the broken Marathi dialects of the Northern Konkan.

The personal pronoun of the first person usually forms its nominative singular as in Gujarati; thus, *ME*, I, with several slightly varying forms. We also find forms such as *as* or *as* in the dialects which lend over to *ME* or *si*, and in the south and west the Marathi form *as* gradually gains ascendancy.

The present tense of the verb substantive is *chhi*, etc., in Gujarati and Eastern Rajasthani, and *hi*, etc., in Western Rajasthani. The future tense is usually formed by adding an *s*-suffix in those dialects where 'I am' is *chhi*, and an *h*-suffix where the corresponding form is *hi*. Periphrastic future forms are used besides, an inflected *hi* being added in the east, and an indeclinable *hi* in the west. We also find a *gi*-suffix in Mithi and some dialects of Mirzapur.

All these forms occur in the various Hill dialects. The *h*-form of the present tense of the verb substantive prevails in the dialects spoken in the Asravli Hills, and neighbourhood, such as Maghland Nigir; in the hilly tracts of the Mirwar State, in Parthagarh, Bathan, and Dhar. It is further the common form in the Hill dialects of Mohikasetha, the South State of Baramasetha; the Nari dialects of Ali Rajpur; the Mirwadi dialect of Khindadi, and the various forms of Mithi spoken in the Dharwad Division of the Baroda State and neighbourhood, such as Nigir, Chindhar, Gharji, Nakhli. The Marathi forms of the verb substantive begin to be used in the south, and are prevalent in most forms of Kankasetha.

The future is formed by adding an *s*-suffix in most of these dialects. In the north, however, in Mirwar, we find the Jaipuri future ending in *si*, and in Bathan, Parthagarh and Dhar we have the *gi*-future of Mithi.

The oblique of the verb substantive often replaces the initial *chhi* with *s*. The *s*-form prevails in the Hill dialects of the French Malabar, Jalore, Chhota Udaipur, and



Rajpûth, and the old-form in the Luvavada and Baria States of Benaresha; in Ali Rajpur, Barwan, and over the greater portion of Khandesh.

The future is formed by adding an *i*-suffix in the Panch Mahals, Jashan, Chikola, Udaipur, and Rajpûth. An *e*-suffix is adopted in Luvavada, Bharin, Khandesh, Ali Rajpur, and Barwan, in the latter district the *ge*-suffix of Marathi and Hindi being used as well.

The present tense of finite verbs is commonly formed as in Gujarati and Rajasthani by adding the verb substantive to the old present. In the west and south there is, however, a tendency to substitute the present participle for the old present, first apparently in the plural, and then, afterwards, in the whole tense. Khinchesi has remained in the intermediate stage, and has regularly forms such as *paṭhe*, he talks; *paṭhē*, they talk. Further details will be found later on.

The past tense is usually formed as in Gujarati. As in that language and in Eastern Hindi, a suffix *ā* or *ī* is used as well as the ordinary *ge*-suffix. *Ā* is often substituted for *ā*, just as *i* and *u* interchange in the suffix of the dative.

The *ā*-suffix is occasionally also used in the present tense. It is not certain whether it is identical with the *i*-suffix in Marathi or not. It is also possible to think of a connection of the *ā*-suffix which forms relative participles in Telugu and other Dravidian languages. If *ā* is identical with Marathi *ā*, its wide use in Hindi must be accounted for by the use of the old *i*-suffix (Prakrit *ī*) at a period when it was still a pleonastic suffix without being limited to the past tense.

The future, the verbal noun, and the conjunctive participle, are formed as in Gujarati. As we approach the Marathi territory, however, the forms of that language begin to appear and gradually gain ascendancy.

The preceding remarks will have shown that the position assigned to the dialects in question is correct, and that they are in reality more closely related to Gujarati and Rajasthani than to any other Indo-Aryan vernacular. The same result may be derived from a comparison of the vocabulary. We are not, however, able to make any statement in this respect regarding Khinchesi. As to the Bil dialects, the Rev. Ch. Thompson has calculated that about 84 per cent. of the words found in the Bil dialect of Mahikandha may be derived from Sanskrit and correspond to words used in Gujarati. About 10 per cent. are of Persian descent, and the remaining six cannot as yet be traced.

We shall now proceed to consider the various dialects in detail, and first turn to the so-called Bil dialects.

## BHIL OR BHILOPI.

The Bhils are known under a bewildering variety of names. On account of their dark colour they are often called *Kajh paraj*, the black people.

The Bhils.

The only comprehensive name is, however, *Bhil*, the Sanskrit *Bhīla*.<sup>1</sup> Ethnographically they are sometimes stated to be Dravidians, and sometimes to belong to the Mongol stock. Accounts of the various tribes are found in the Census Reports and the District Gazetteers. In this place we have only to do with their language. Whatever their original speech may have been, there can be no doubt that, at the present day, they speak an Aryan dialect, closely related to Gujarati and Rajasthani.

Number of speakers.

BHIL has been reported from the following localities:—

	No. of speakers.
Mewar State	151,508
Banswara and Keshulpur	138,738
Dungarpur	87,000
Parbhilpur	50,000
Western Malwa Agency	50,000
Bhopal Agency	440,000
Malkajgiri	18,000
The Deccan	970
South	10,000
Ahmednagar	1,000
French Malabar	184,000
Karnataka	100,000
Kanara	40,000
Beldara	170
Bhilwara	300
Bahr	370
Siwar	20,000
Total	1,180,070

To this total must be added the speakers of several minor dialects which have been honoured with separate names. The details will be found under the single dialects. The general facts are as follows:—

Name of dialect.	Where spoken.	No. of speakers.
Bhil	Dialect	10,000
Astara (i.e. Kachharyan) or Pahalil	Kachharla	40,000
Bharl	Paraj, Rajputana, and United Provinces	40,000
Tawal	Chhota Thalpur	1,000
Chitrapal	French Malabar and Thana	1,500
	<b>Grand total</b>	<b>118,000</b>

<sup>1</sup> It is now impossible that *Bhila* itself is really a Pindari corruption of *Bhīla*, which has been adopted again, in the form, by *Bhīla*.



the Northern Kachha, such as Vāṇi, Phāṇṇi, Śāwṛṇi, and Vāḍṛal, which have now become real Marāṭhī dialects, though their original base must have agreed with Bṛhī. Move towards the east the Bṛhī dialects gradually approach Kāśmīrī, and at the Kāśmīrī frontier, in Northern Naṭh and in the Dang, they are almost pure Kāśmīrī.

The Bṛhī dialects, therefore, form a continuous chain, between Rajpūṭānā, through Gujaraṭī and Kāśmīrī, and Marāṭhī. In most cases, however, the Marāṭhī influence is only of a quite superficial kind, and the general character of the dialect remains Gujaraṭī. In Nīman, the Bṛhī seems to have been more strongly influenced by Marāṭhī than elsewhere, the specimens forwarded from that district being written in a corrupt Marāṭhī, see below, p. 174. From Rorār only one set of specimens has been received. It had been prepared in Dāśinād and was written in a form of Gōṇḍī. The specimen will be dealt with in connection with that latter form of speech. The reported number of speakers from Rorār has, however, been added in the figures given above. It seems probable that the Gōṇḍī-speaking Bṛhī simply employ the language of their neighbours.

Specimens will be given in the following pages of the various Bṛhī dialects. They will be arranged according to principles which it will be necessary to point out in this place.

The best known among all Bṛhī dialects is that of Mahānāṭhā. It is the main basis of the Rev. Ch. Thompson's Bṛhī grammar. Mahānāṭhā is also a convenient starting point if we desire to follow the various modifications of the Bṛhī dialects, and the form of Bṛhī spoken there has accordingly been dealt with as Standard Bṛhī.

It is closely related to Gujaraṭī. The present tense of the verb substantive, however, does not begin with *ch*, but with an *h*-sound which seems to correspond to the *ch* in 'loch.' The same sound is also the characteristic of the future tense.

To the north-east of Mahānāṭhā lie the hilly tracts of the Mewar State where Bṛhī is the principal language. The dialect is almost the same as in Mahānāṭhā. There are, however, traces of the influence of the neighbouring Mārwaṭī. Thus the periphrastic future ending in *-gi* begins to occur in Kōṭar.

The influence of Mārwaṭī increases as we proceed northwards along the Aravalli hills, where we find the so-called Gīrīāḍī or Nyaṭ. Bṛhī further to the north, in the southern portion of the Mewar State, we find the dialect Maṅḍī which is almost pure Mārwaṭī.

If we return to Mahānāṭhā we can trace another series of dialects forming a link with Mīṛī. They are spoken to the west of Mahānāṭhā, in Dangsper, Bāwanā, Porthegāh, Rāṭhā, and Dhar. The present tense of the verb substantive begins with an *h*, and the future is usually formed periphrastically by adding *-gi*. In Rāṭhā we also find the *ch* form of the present tense of the verb substantive which is common to the dialects to the west of the State.

We again return to Mahānāṭhā. The Bṛhī of the South State of Rewanāṭhā is almost identical with the dialect spoken in Mahānāṭhā. Proceeding towards the east we find, in the eastern portion of the French Malabar, a dialect of Bṛhī which may be considered as the central link in a chain connecting Nīmaṛī in the east with Standard Gujaraṭī in the west. The present tense of the verb substantive begins with *h* while the characteristic element of the future is an *h*. The same is the case with the dialects spoken in Jhalra, and with the Bṛhī dialects of Chāṭā Udaipur and Bagpāṭā of the Rewanāṭhā Agency. The Bṛhī of the two last-mentioned districts, however, has so

many points of analogy with the dialects spoken farther north and gradually approaching Marāṭhī that they will be dealt with in connexion with them.

The Hind dialects of All Rajpur and Barwari, on the other hand, will be dealt with in connexion with those spoken in the Panoh Mahals and Shabara. The present tense of the verb *substantive* here begins with *chh* and the future is formed by adding an *a*-suffix. In Barwari the Hind dialects gradually merge into Marāṭhī, and we occasionally also find the periphrastic future formed by adding a *pa*. From All Rajpur we shall proceed westwards through a series of dialects which gradually merge into Standard Gujarātī. The present tense of the verb *substantive* begins with *chh* and the future is formed by adding an *a*. These dialects are spoken in Baria, the western portion of the Panoh Mahals, and in Loharwar. The dialect spoken in the Hind taluqa of the Panoh Mahals and in Loharwar is called *Nahīrī*. This dialect is also spoken in Baria where it has come under the influence of Marāṭhī. All the western forms of *Nahīrī* will therefore be dealt with later on.

The dialect of the Ahira in Orissa, on the other hand, is closely related to Gujarātī, and will be dealt with in this connexion. It, however, also agrees with Marāṭhī in several points, and we shall therefore proceed from Ahir to a series of dialects which run down from Dewasarkh and gradually approaches Marāṭhī and Khāsīnī.

We shall begin then with the dialects spoken in Chhota Udaipur and Rajpūria of the Dewasarkh Agency. They agree with the Hind of the eastern Panoh Mahals in the formation of the present tense of the verb *substantive* and of the future. The former begins with *chh* and the suffix of the future is *a* or *i*.

In these dialects we meet with a new feature.

The usual present tense in Gujarātī and Rajpūria is formed by adding the verb *substantive* to the conjunctive present. Thus, Gujarātī *ah karī chhī*, I do. In Marāṭhī, the same tense is formed from the present participle. Thus, *ah karīṭh*, I do. The form used in Khāsīnī agrees with Gujarātī in the singular and with Marāṭhī in the plural. Thus, *aharē*, he does; *harēnē*, they do.

The northern Hind dialects mainly agree with Gujarātī and Rajpūria. In Chhota Udaipur, on the other hand, the Khāsīnī and Marāṭhī forms begin to appear. Thus, *chhī*, I am; *chhī* and *chhāṭhī*, they are. Compare also forms such as *ahīnē chhī*, thou goest.

*Nārī*, a dialect spoken in the north of Khandsa, will be dealt with between the Hind of Chhota Udaipur and that spoken in Rajpūria. It is closely related to the Baria dialect of Chhota Udaipur, and looks, on the other hand, near to Khāsīnī.

In Rajpūria we begin to find the Marāṭhī present of the verb *substantive*, *chh*. That form is more closely related to *ah* than to *chhī*. *Ah*, in, and the *a*-suffix of the future tense prevail in the southern dialects of Nahīrī, and the various forms of that speech will therefore be dealt with after the Hind of Rajpūria.

The *a*-form of the present tense and the corresponding *a*-future also prevail in Māwāṭhī, spoken in the eastern part of Khandsa, and in the Nari dialect of All Rajpur.

The same is the case with the various Hind dialects spoken in the Nawari Division of the Baroda State and neighbouring districts, such as Māṭhī, Chodhī, Gāyṭhī, and Bhōṭhī. *Bhāṭh* may be considered as the link connecting the southern forms of Hind with *Nārī* and the dialects of Chhota Udaipur and Rajpūria. It shares the

affixative suffix *-fakh* with *Pluvr'n*. Both dialects begin to use the Marāṭhī form of the plural of strong masculine nouns, as is also the case in Rajpūṭh and Khāsōsh. The possessive pronouns are *me*, *my*, *th*, *thy*, *me* in Rajpūṭh, *Mār'at*, and other connected dialects. The plural, and sometimes also the singular, of the present tense is formed from the present participle, and so *fakh*.

The other Hill dialects of Nauru have still more traces of the influence of Maori, and the various forms of the so-called *Eskimo* gradually merge into the higher Maori dialects of Thana.

In Nash, Kankam merges into several Ebi dialects, which are almost identical with Wbi-isi.

Before proceeding to deal with that form of speech we shall have to consider some dialects which have been more or less influenced from various sources.

In the first place, the BURL of Nimir. That dialect has been largely influenced by the Moschito of the Central Provinces, though it preserves sufficient traces of its different origin.

Then we shall have to deal with Hindi dialects spoken by some vagrant tribes, viz., *Thari*, *Hakari*, *Pharisi*, and *Madrasi*.

It should be borne in mind that the Bhatta are not of Aryan origin, and that they have, accordingly, adopted a foreign tongue. We cannot under such circumstances expect the same consistency as in the case of the genuine Aryan vernaculars, and as a matter of fact we often meet with a state of affairs that reminds us of the mixed character of the language of other aboriginal tribes, which have, in the course of time, adopted the speech of their Aryan neighbours.

The Shila have sometimes been considered as originally a Daurian race, and sometimes as belonging to the Manchu stock. We are not as yet in a position to settle the question.

The various Hill dialects contain several words which do not appear to be of Arryan origin. Some of them seem to be Marja, from *śāra*, a cow; *śāśa*, back. Compare Mundari *śāśa*, to milk a cow; *śāśā* *śāśa*, back.

In other cases there is apparently a certain connexion between Hül and Dardistan. Compare *Jaipet*, head : *hül*, a cow; *akhül*, a 'bull'; with Tamil *Jaipet*, head : *Goṇḍ* *hül*, a cow; Kaccaren *dhula*, a cow, and so forth.

It would not, however, be safe to base any conclusion on such stray instances of correspondence. We have not, as yet, sufficient insight into the relationship between the vocabularies of the Daurian and Mongol families. There can be no doubt that both have several words in common, especially in those districts where the two families meet. We are not, however, justified in concluding from such facts that these loans of speech are derived from the same base. It seems much more probable that they are built to some extent on old languages, representing the dialects of the different races which have, in the course of time, invaded India. Each new race to some extent absorbed the old inhabitants, whose language left its mark in the grammar and vocabulary of the new invaders.

We must, therefore, leave the question about the origin of the non-Aryan element in Hindi vocabulary open until further investigations have thrown more light upon the relationship of the different linguistic families of India.

There are, on the other hand, a few points in Hindi grammar which apparently show some connexion with Dravidian forms of speech. They are not, however, numerous and quite insufficient to prove a closer connexion. The principal ones are as follows.

Soft aspirated letters are commonly hardened. Thus, *śāśrā*, a horse; *pāśā*, a brother. A similar hardening of unaspirated soft letters occurs in some RM dialects, see below. This state of affairs can perhaps be compared with the hardening of initial soft consonants in Dravidian. Compare, for example, Telugu *āśraṃa*, Sanskrit *phraṇa*, boat.

The neuter gender is sometimes used to denote female beings, just as is the case in Telugu, Gujarati, etc. Thus, *śāśrī*, a wife, *śāśrī*, wives. The same is also the case in the Marathi dialects of the west where Dravidian influence is probable.

In this connexion we may also note the fact that the pronoun *ai*, this, has the same form for the feminine and neuter singular, just as is the case with the demonstrative pronouns in Telugu. The pronoun *ai*, this, can further be compared with Tamil *a-i*, that, *ā-i*, this, and similar forms in other Dravidian languages.

Finally, we may note the suffix *a* of the past tense. It is, of course, quite possible that this suffix is identical with the Aryan *a* in Marathi and other languages. On the other hand, it can also be compared with the Dravidian suffix *a*. Compare Tamil *apō-a*, I saw. The Dravidian *a*-suffix has, in other dialects, a very wide use, and this fact can perhaps be adduced in order to explain the occurrence of the *a*-suffix in RM in other cases than the past. The Aryan *a*-suffix is, however, also used outside the past tense and was originally a common derivative suffix.

It would not be safe to urge such points. They are not of sufficient importance to furnish a conclusive proof. We should, however, remember that the Hindi belong to Western India where we might reasonably expect to find remnants of the old Dravidian population, and such strong grammatical characteristics as have just been mentioned make the supposition the more plausible that the Hindi have once spoken a Dravidian dialect. It is even possible that their original language was a Munda form of speech, which was in its turn superseded by a Dravidian tongue.

## . BHIL OF MAHIKANTHA.

It has already been stated that the Bhil dialect spoken in Mahikantha may be conveniently chosen as a starting point from which we can follow the modifications of these forms of speech in all directions. It will therefore be necessary to give a somewhat fuller account of that dialect.

The remarks which follow are based on the specimens received from the Maharajah and on the following

ATTENTION—

Thompson, Rev. Chas. B., *Indians of the North Company*. Alameda. United Printing Press, 1893.

Mr. Thompson's Bhil is in all essential points the dialect of Mahikantha.

**Pronunciation.**—The letter *a* is often pronounced as an *ā*, and more probably, as the *a* in English 'all.' It has been transliterated as *ā*, and I have not ventured to alter the spelling. Thus, *paṃ* and *pāṃ*, foot; *paṃ* and *pāṃ*, bat. In the same way we find *ā* for *a* in *pāṃ* (Gujarati *pāṃ*) and *pāṃ*, water. In some Gujarati dialects this *ā*, nasalized *ā* and pronounced as in 'all,' is regularly substituted for *a*. A nasalized *ā* is very commonly written *ā̃*, and seems to be pronounced like *an* in French 'ban.' Thus, *faṃā̃* and *faṃā̃*, you; *ā̃ā̃* and *ā̃ā̃*, eye.

Final *i* in the singular of feminine nouns is commonly pronounced almost as an *e*; thus, *āṃi* or *āṃe*, daughter; *āṃi* and *āṃe*, she. So also in dialectic Gujarati.

A long final vowel is very often nasalized. Thus the suffix of the dative is *ā* or *ā̃*, and *āṃi* or *ā̃ā̃*.

The hard palatal *ṣ* does not occur, they having been replaced by *s* as in dialectic Gujarati; thus, *āṃṣi*, Standard Gujarati *āṃṣi*, a child; *āṃṣi*, Standard Gujarati *āṃṣi*, a child.

The soft palatal *ṣ* is pronounced as a soft *s* or *ṣ*; thus, *faṃā̃*, old, pronounced *faṃā̃*. When *f* is followed by *ṣ* in the past tense of verbs and in some forms of feminine nouns, it is, however, pronounced as an ordinary *f*; thus, *pāṃṣi*, (he) went; *āṃṣi*, by a daughter. Compare below. The same change occurs in dialectic Gujarati.

The reversed *ḍ* between vowels is usually pronounced as an *s*, also as in Gujarati dialects; thus, *āṃṣi* and *āṃṣi*, a horse.

A *ṣ* followed by a vowel is often changed to a *ṣṣ*; thus, *āṃṣi*, a daughter; *āṃṣi*, of daughters; *āṃṣi* and *āṃṣi*, compassion; *āṃṣi* and *āṃṣi*, struck, and so on. This secondary *f* is not pronounced as an *s*.

The sounds *a* and *ā* are pronounced as in Gujarati and Rajasthani.

The letter *ā* is pronounced in two different ways. When it corresponds to an *ā* in Gujarati and connected languages it is very faintly nasalized, and often dropped altogether as in the colloquial form of that language; thus, *āṃ* *āṃ*, Standard Gujarati *āṃ* *āṃ*, I was. It is, however, also regularly substituted for every *a* in the corresponding Gujarati word. This *ā* is pronounced as a guttural *ā*, like the *ā* in 'loch' or in the German 'loh.' It has been transliterated as an *ā*. Thus, *āṃṣi*, Gujarati *āṃṣi*, gold, *āṃṣi*, Gujarati *āṃṣi*, it. In Gujarati dialects *a* regularly becomes *ā*.

Soft consonants are often replaced by the corresponding hard ones. Thus, *āṃṣi* and *āṃṣi*, a cow; *āṃṣi* and *āṃṣi*, taken; *āṃṣi* and *āṃṣi*, to stand. The soft palatal *f* is said to be often pronounced as an *s*. Usually, however, the soft consonant which is changed to a hard one is an aspirate. Thus, *āṃṣi*, *āṃṣi*, and *āṃṣi*, house; *āṃṣi* and *āṃṣi*, a horse; *āṃṣi* and *āṃṣi*, to run; *āṃṣi* and *āṃṣi*, white; *āṃṣi* and *āṃṣi*, a brother, and so on.

The principal features of the Bhil dialect will be seen from the short grammatical sketch which follows. For further details the student is referred to Rev. Chas. B. Thompson's *Indians of the North Company* quoted under Authorities, above.









[No. 1.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BUILD OR BUILDING.

## SPECIMEN I.

(KASHMIRI STATE, HIMALAYAS.)

Et āham'ayē hi vāk aś. Nē aś-māś-tā. (or i-māś-tā)  
*One man-to has come here. And then-come-of' (or, then-to-come*  
*āś-māś-tā i-nā hi-pāś hi-pā, 'āś, māt pāś-tā*  
*by-the-possessor-to his father-to it-come-said, 'father, my share-to*  
*āś i māt pāś-tā phāg māt āś' Nē vād pāś-tā*  
*say-come that your property-of portion to-me give' And by-him he*  
*pāś-tā hi-pāś-tā aś. āś. Nē thāt dā pāś-tā i*  
*property both-to having-divided was-given. And few days after then*  
*āś-māś-tā pāś māt phāg hi-pā (or hi-pā, aś vād pāś-tā*  
*by-possessor-to all wealth together was-made, and for country-to*  
*pāś, aś i māt-māś-tā māt-māt māt pāś-tā*  
*he-went, and there dwelling-in his property having-made*  
*māt-tā. Nē thāt hi pāś-tā thāt pāś-tā, thāt i*  
*was-thrown. And when by-him all having-made was-thrown, then this*  
*māt-māt māt hi pāś-tā aś i-māt māt pāś-tā āś.*  
*country-in great father felt, and him-to distress awful began.*  
*Nē v pāś aś i māt-māt māt-māt-tā āś-tā thāt hi-pā*  
*And he went and this country to distance-to-from ear-of at-home arrived*  
*thāt-tā pāś. Na. aś i-māt pāś-tā thāt-tā pāś*  
*having-known stopped. And by-him him his-own father-in name*  
*āś-tā māt-tā. Nē pāś-tā i māt māt aś i thāt-tā*  
*refused returned. And again what work doing were that having-again*  
*pāś thāt-tā māt thāt-tā, aś thāt i-māt māt*  
*hi-pā pāś-tā māt thāt-tā, and by-again-to him-to not*  
*āś-tā. Nē thāt v pāś-tā thāt-tā thāt-tā thāt-tā thāt-tā*  
*was-given. And when he proper-place-to came then by-him it-come-said,*  
*'māt āś-tā thāt-tā pāś-tā thāt-tā thāt-tā thāt-tā*  
*'up father-of how-much according-to action/action-to house go-was,*  
*aś hi thāt-tā māt-tā. thāt-tā thāt-tā māt thāt-tā*  
*and i with-hanger dying-was. Here-from having-again my father-of*  
*thāt-tā thāt-tā aś thāt-tā "āś, thāt-tā thāt-tā*  
*for-house I-shall-go and him-to I-shall-say, "father, 'house before and*

[illegible]









107. mē lāi-nē phān lāi-nē mē wā-nē jūn'gē  
 May-go, and the-bridal-of brother's-wife the-bridal-to and the-bridgroom-to right  
 hand to have-joined hit phān phān phān'gē, Pūn  
 hands two having-joined-to-hold even form form also-comes-them-to-form. Then  
 wā pūn-nē bānē nā'gō mē wāi-lāi'ā lāi pūn nā'gē  
 the-bridgroom having-married out come and him-with the-bridal also comes-out.  
 Wā lāi gāi wā tūi-lāi'ā lāi pūn lāi. Pūn  
 The-bridgroom he to-house comes him-with the-bridal also comes. Then  
 wānē mē lāi-nē wā-nē gāi-nē gāi. Pūn  
 the-bridgroom-to and the-bridal-to the-bridgroom-of the-house-in stay-pat. Then  
 bānē phā nā'gē mē lāi lāi mē-bāi-nē gāi  
 out again stay-comes-out and the-bridal to-her mother-and-father-to invite-comes  
 phā jū. Pūn mē hit dā'gē wā mē tūi'āi dā'gē  
 back go. Then mē even to-days the-bridgroom and other men together  
 dā'gē lāi-nē mē hānē jū.  
 having-comes the-bridal-of the-out to-do go.

### FREE TRANSLATION OF THE FOREGOING.

We are called Shān, and live among the mountains. Originally our forefathers came here and so these mountains are called ours. The marriage among us is performed in this way. The parents, cousins, and uncles of the bridegroom meet together at his home and then go out to choose a bride for him. Having chosen a bride in a particular village they go to her home and ask whether they would like to give their daughter to their son. If the parents of the girl are pleased with the offer, they give their consent, and wine worth one rupee is bought from the grogshop. All drink it together there, and then the parents return home and commence the preparations. In the first place the bridegroom is welcomed with yellow turmeric, and the village people are invited to a feast of wine and fragri (grain and mutton). After the feast is over they commence a dance and when that is over they return to their homes. Then they all go with the bridegroom to the house of the bride for the marriage ceremony. The bāi'āi (brother's wife) of the bride joins the right hands of the bride and the bridegroom and takes them seven times round the fire. Now the marriage is performed and the bridegroom comes out with the bride and they all return to the house of the bridegroom. There the bride and the bridegroom are received into the house, and they again come out, after which the bride returns to her parents. After about a week the bridegroom, in company of several men, goes again to invite the bride to his house.





The Koel spoken in the Kotra district of Mowar has been much influenced by Marathi, and may be considered as the link connecting that language with the Koel dialect of Mahikandha.

The materials forwarded from Kotra are rather corrupt, and the grammatical remarks which follow are therefore given with some reserve. On the whole, however, the texts are sufficient to show that the dialect under consideration is in reality, as might be expected from the locality within which it is spoken, a mixed form of speech.

The palatale have developed to *s*-sounds, and *r* has been changed to *h* as in Mahikandha. Thus, *gāh*, five; *ekā*, twenty. *Chā* is, however, often written instead of *s*; thus, *chāvē* and *stev*, a son.

*ḍ* between vowels is pronounced as an *r*; thus, *phirō*, a horse.

So far as we can judge from the materials available *ḍ* is sometimes substituted for *r* and *z*. Thus, *ḍyāh*, far, but *ekā*, twenty.

The neuter gender is often confounded with the masculine; thus, *ḍāpō* and *ḍepō*, it was cold; *chāt*, the younger son; *stev*, gold; *rapō*, silver, etc.

The plural of strong feminine nouns sometimes ends in *i* and sometimes in *gā*; thus, *phirī*, mares; *chātrigā*, daughters.

The suffix of the positive is *ro*, or, sometimes, *ni*; thus, *ḍipōro* and *ḍip-ni*, of a father. The suffix of the dative is *ni*; thus, *chāvēni*, to the son. Occasionally *ni* is used instead; thus, *stev-ni*, to the servant.

With regard to numerals we may note the form *stā*, one. Here we have, apparently, the phonetic *a* which is common in Jaipuri.

'I' is *hā* and *ni*, case of the agent *ni*, positive *ni*, *ni*, and *ni*; plural *ni*, positive *ni*.

'He' is *ni*, oblique *ni* and *ni*. The interrogative pronouns are *hā*, who? *stev*, whose? *hā*, what? etc.

The present tense of the verb-substantive is:—

Singular, 1. <i>hā</i>	Plural, 1. <i>hā</i>
2. <i>hā</i>	2. <i>hā</i> , <i>hā</i>
3. <i>hā</i>	3. <i>hā</i> , <i>hā</i>

The past tense is *hā* and the plural *hā*.

The finite verbs are inflected as in connected dialects. Thus, *hā jāhā* *hā*, I go; *ni jāhā*, thou goest, etc.

The past tense of transitive verbs is often combined with a subject in the nominative case. Thus, *hāhā* *hāhā*, the son said; *ni jāhā* *hā*, I (instead of *ni*, *hā*-*ni*) said, etc.

The conjunctive present is often used as a future; thus, *ni jāhā*, I will go. The true future is formed from this tense by adding *gā* plural *gā*. Thus, *hā jāhāgā*, I shall strike.

The verbal noun ends in *ni*, oblique *ni*; thus, *hāhā*, to strike; *hāhā* *hāhā* *hāhā*, they began to make money.

Note also the nominative form *hāhā*, I may be called.

It is hoped that the beginning of the *Pañcā* of the *Pradigal* Son which follows will be sufficient to show the characteristic features of the dialect. It will be

seen that the spelling is rather inconsistent. I have, however, corrected all such mistakes to the original, where the Devanagari text in numerous instances was at variance with the transliteration.

[No. 4.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### SHĪLĪ OR SHĪLOṢĪ.

(KOTLA, MUVAR.)

### TRANSLITERATION AND TRANSLATION.

hāi	Our	mā'rī- man-ri	bē	wee	hāi.	Thā-mē	mīrā
was	ap'as	big-i	hāyo,	'hāp,	mīrā	hāy	mīy
āi.	Pickhā	ant- ant-ri	hāy	āp	dāi.	Thāhā	
place'	Then	his	above	having-divided	was-given	There- s	
hāi	hāi	ant	hāi	and	hāi	kāi	hāy-i
days	after	possess	was	possess	together	anti-made	for
āi- āi	hāi	gīyā	gīyā	Why	hāi	hāi-mē	hāi
Having-taken	having-gone	was.	There	had	action-in	spent	
kāi.	Pickhā	hāi	hāi	hāi	piyā	and	
was-made.	Then	all	spent	having-made	after (P)	that	
māh-i-mē	jāh-i	kāi	pariyā-	Pickhā	āi	āi-gīyā	
country-in	supply	famine	arise.	Then	he	distressed	
that	gāyā.	Pickhā	and	was-i-mē	hāi	ghar'āi-mē	
having-become	was.	Then	that	country-in	rich	householder-to	
gāyā.	Pickhā	and	ghar'āi	kāi-mē	hāi	char-i	
he-was.	Then	that	householder (by)	fold-in	reins	fastened	
māh'iyā	Thā	ant- ant-ri	mā-mē	on	hāi	hāi	'hāy-i
was-was.	There	his	mind-to	the	was	that,	'reins-of
kāi-yā	āi-yā	kāi-mē	and	pā	hāi.	Thā	
and	hāi	having- not	I	my-belly	was- ill.	Then	
and	hāi	hāi	āi	hāi.	Pickhā	kāi-mē	
to-his	by-anyone	expelling	and	was-given.	Then	having-come-to- man	
hāi.	'māi.	hāi-mē	kāi	hāi-mē-mē	ghāi	āi	hāi.
and.	'my	father-of	low-many	seems-to	was	breaks	are,
āi	mē	hāi-mē	māh-i-mē.	Mā	āi-mē	mīrā	hāy-gīyā
and	I	with- longer	dying-on.	I	having- arise	my	father- was
pā.	and	kāi	hāi.	'hāp.	and	Thā-mē-mē	āi
and-pā.	hāi-to	will- say	that,	'father,	by-me	God-of	and



## GIRĀSĪĀ OR NYĀR.

The *Bhil* dialect spoken in the eastern part of Marwar and Malnad along the hills bordering on Marwar and Mewar is known as the *Nyar-di-bhī*, or *Nyar* dialect. It is also spoken in the south-eastern corner of the Sirohi State, where it is known as *Girāśī*.

The most characteristic feature of this dialect is the frequency with which *ḍ* is substituted for other vowels; thus, *ḍāḍā*, wealth; *ḍāḍ*, day; *ḍāḍ-ai*, having done. In words such as *ḍaḍḍā* or *ḍaḍḍā*, son; *ḍpāḍ* and *ḍpāḍ*, son, etc., the *ḍ* is probably short.

Note also the frequent contractions such as *ḍaḍ* for *ḍaḍ-ai*, to him, etc.

The cerebral *ḍ* has been replaced by the dental *ḍ*; thus *bhī* for *bhī*, friend.

The inflexion of nouns and verbs is, broadly speaking, the same as in the *Bhil* of Malikaurtha. The suffix of the positive is, however, *-ai* as in *Māwāḍ*; thus, *ḍāḍ-ai-rā*, of the servants. The future of *ḍaḍḍā*, to strike, is given as follows,—

Regular, 1. <i>ḍaḍā</i> .	Plural, 1. <i>ḍaḍḍ</i> .
2. <i>ḍaḍḍ</i> .	1. <i>ḍaḍḍ</i> .
3. <i>ḍaḍḍ</i> .	2. <i>ḍaḍḍ</i> .

Note also the pronoun *ai*, this.

On the whole the *ḍialect* will be seen to agree with the *Bhil* of Malikaurtha with an admixture of *Māwāḍ*, though not to the same extent as in the case with the *Bhil* of Mewar.

Of the two specimens which follow the first is a version of the Parable of the Prodigal Son. It has been received from Jodhpur in Marwar. Only the first few lines have been reproduced. The second specimen is a short folk-tale from Sirohi. It will be seen that both represent the same dialect.

[No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHIL OR BHILOP.

GIRĀSĪĀ OR NYĀR DIALECT.

(FOURTH.)

## SPECIMEN I.

<i>Bhī</i>	<i>ḍaḍ-ai</i>	<i>ai</i>	<i>ḍāḍ</i>	<i>bhī</i>	<i>ḍaḍḍ-ai-ḍā</i>	<i>ḍaḍḍ</i>	<i>ḍaḍ</i>
<i>One</i>	<i>man-to</i>	<i>two</i>	<i>son</i>	<i>son</i>	<i>Then-come-from</i>	<i>the-son-son</i>	<i>is</i>
<i>ḍaḍ-ai</i>	<i>bhī</i>	<i>'bhī</i>	<i>bhāḍ</i>	<i>pāḍ</i>	<i>ḍaḍ</i>	<i>ḍaḍ</i>	<i>ai</i>
<i>father-to</i>	<i>aid</i>	<i>'father</i>	<i>our</i>	<i>share</i>	<i>may-come</i>	<i>that</i>	<i>property</i>
<i>ai</i>	<i>that</i>	<i>ḍaḍ</i>	<i>ḍaḍ-ai</i>	<i>ḍaḍ-bhāḍ</i>	<i>ḍaḍ</i>	<i>ai</i>	<i>that</i>
<i>ḍaḍ</i>	<i>There</i>	<i>by-the-father</i>	<i>is</i>	<i>property</i>	<i>his-to</i>	<i>may-come</i>	<i>For</i>
<i>ḍaḍ</i>	<i>his-to</i>	<i>ḍaḍ-ai</i>	<i>ḍaḍ</i>	<i>ai</i>	<i>ai</i>	<i>bhāḍ</i>	<i>ḍaḍ</i>
<i>after</i>	<i>the-son-son</i>	<i>ai</i>	<i>is</i>	<i>all</i>	<i>property</i>	<i>together</i>	<i>may-come</i>

par-dhē	pirē	ghyē.	Uthē	nāpā-bēpā mēyē	stāt	ghēyē
foreign-country-to	away	went.	Then	violence-to	all	having-gone
dāh.	hārē	khāl-kāyē.	washt-māpāi-māhē	māhē	hāl	ghēyē.
was-given.	all	spent-after	in-that-country-in	great	family	fell.
Thē	wō	nāpē	pārē	hārēn	thē	nāyē.
Then	is	destitute	having-fallen	having-become	standing	committed, and
up	māhē	khāl-ghyē	nāpē.	Thē	was	āpārē
that	in-country	others-into	then.	Then	him-by	his
will-ē	ghē	dhār-wē	māhēyē.	Thē	was	māh-wē
will-of	had	to-fall	was-went.	Then	him-by	will-of
khār-kāhē	hārē	jāh-kē	āpārē	pārē	khār-wē-wē	māhē
had	was	thang-from	his	body	falling-of	will
Pārē	was	khār-kāhē-kē	hārē	nē	āhēyē.	
But	him-to	had-into	by-somebody	and	was-given.	





think	Uflet	ngret	gth	Uflet	ngret-oh	sihl	wo	helo; ket	
going	Ufala	town	thepwent	Ufala	town-of	hing	high	not; some	
mother	jul	dihtil;	dit	dit,	'kilm	jo,	mothil;	'	
young-man	going	near-own;	words	near-pleas,	'where	de-jeung,	youngster;	'	
'See	hurl-er	own	with-in	jul.	'Mist-plea	oh.	theloh	with-in.	
'A-see	fear-of	for	near-own	we-er.	'Mist-oh	slap.	near-own	we-er.	
Then	up	sihl-oh	th	ditil	hah;	wig	is	gih.	
Then	that	king-of	own	daughter	was;	a-diger	having taken	own.	
Just	put	wir	hoo,	'dih-erjo	oh	'dih-erjo.	Khan-jo	theloh	not
Then	behind	exp	theloh,	'ran	O	ran.	Khangt	theloh	sting
ghoh-er	theloh,	own	own-make	gih.	wig	maria.	Pranlo	Khangt	sting
down-on	own,	wood-in	own,	diger	own-killed	Pranlo	Khangt	sting	
put	is.	Wig	with-in	chur	jul.	Wh	chur	chur-oh	
belong	own,	diger	having-killed	digger	own-own.	He	digger	working-of	
what	own-make	with-in	Test	Pranlo	Khangt	own-make	theloh	own	
for	well-in	down-oh.	Then	by-Pranlo	Khangt	own-in	own	own	
then	Then	Khangt	oh	chur	make	pho,	Not	Pranlo	Khangt
own-plea.	Then	Khangt	and	digger	into	fell.	Then	Pranlo	Khangt
right-of	diger	own	Uflet-oh	right-gho	gih.	Hija	own	own	
king-of	daughter	having-taken	Uflet-oh	king-to	own.	The-king	own.	own	
'kum	chogh-er	Pranlo	oh,	'oh	own-own.	own	own	own	
'by-own	own-own-released	'(Answered-)	Pranlo	that,	'by-own	own-own-released.	own	own	
'The-own	chogh-er	oh,	the-own;	pho	own-own.	own	own	own	
'You-by	own-own	own,	you-to-own	own	I-well-marry-her.	own	own	own	
light.	own-own	own-own.	own	own	own	own	own	own	
own-own	own-own	own-own.	own	own	own	own	own	own	

FREE TRANSLATION OF THE FOREGOING

Once upon a time there were two brothers, Khumli Thakur and Primali Niyogi. One day Primali Niyogi took his arrows and said, 'O Khumli Thakur, if we go on this way we shall not make a name. Let us both go and sit down at the well. When anybody comes to draw water, we will shoot the water-pot to pieces.' So they did, and soon the queen Phulmali came to fetch water. After having filled her pitcher she ascended from the steps of the well, and they broke her pitcher by shooting an arrow at it. The queen Phulmali fled to the palace and loudly complained to her husband that her pitcher had been broken. Her husband then beheaded the two brothers.

At noon Elkanah Thibber became hungry and went home to get some bread. When he saw the proclamation of banishment, he thought, 'what is this? I will go and see.' He found that his father had written as follows, 'it is not allowed to drink water here. If you remain here and drink water, then you will drink the blood of a black man.'<sup>1</sup>

Khamji Thakur then went to his brother Potank, and said, 'brother Potank, let us not stay here and drink water. My father has banished us, therefore let us be off.' So they went away.

On their way they came to Ujjain. The king of Ujjain from his elevated seat saw the young men coming and asked them where they were going. They answered that they intended to serve for a year of flour, and so he asked them to stay with him and took them in his service.

Now the king had a daughter. One day she was carried away by a tiger, and she cried out, 'make haste, make haste.' Khamji Thakur mounted a horse and hastened after her into the wood, and killed the tiger. Then Premji Niswaj arrived. Having killed the tiger with his dagger Khamji descended into a well in order to wash his dagger, and Potank Niswaj pushed him into the well, so that Khamji with his dagger fell into the water. Then Premji Niswaj brought the king's daughter to the king of Ujjain. The king asked who had released her and Potank answered that he had done it. Said the king, 'since you have released her, you alone shall marry her, and the marriage shall be in six months.'



[No. 7.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## KELI OR KILADI.

MARI-ET ROST.

(DOLLER MARWARI.)

Ik jara-ta dra baḍiḥā hā. Wā-mā-tā chhōḥyo hā-tā bāḍy  
*One man-to two men were. Then-to-from the-younger the-father-to said*  
 hā, 'ā hā, māḥ-mā-mā-tā jā mōḥḥā hā-tā tū mōḥḥā dā-dā.  
*that, 'O father, the-property-to-from what my share may-be that to-me give.'*  
 Jadyā āḥā māḥ-mā-mā-tā vīḥā hāḥā hā dāḥā. Ghōḥ dīḥā  
*Then he-was property-to-from to-him share having-to-me was-given. Many days*  
 hāḥā hāḥā-tā hā chhōḥḥyo bāḍy hāḥā lāḥāḥā dāḥā māḥ-  
*was become-had that the-younger was all collecting-together additional country-*  
 māḥy pōḥ-gyā. Ar wāḥā āḥā-mā dīḥā gāḥā āḥā  
*only went-away. And there villages-living-to days he-day-spent his-own*  
 māḥ-mā pōḥ-gāḥyo. Jadyā vī hāḥā āḥā mōḥḥā, pīḥy  
*property away-was-accumulated. When by-him all had-become-much, then*  
 vī māḥ-mā hāḥā hā pōḥy, ar ā hāḥā hā-gyā. Ar vī  
*that country-to great families full, and he a-larger became. And by-him*  
 jā vī māḥ-hā māḥ-mā-mā-tā āḥā gāḥā māḥy  
*having-gone that country-of inhabitants-among-from one-of near to-remain*  
 hāḥā. At hāḥā āḥā māḥ-mā hāḥā chhōḥḥā mōḥḥā. Ar  
*heym. By-when to-him he-was field-to-into mines to-grave was-went. And*  
 ā vī māḥ-mā-tā hāḥā hāḥā hāḥā hāḥā āḥā pōḥ māḥ-mā  
*he those lands-to-from which the-mines coming-were his own belly to-fill*  
 chhōḥā hā. Ar dīḥā vīḥā hāḥā mā dāḥā hā. Pīḥy vīḥā  
*making was. And others to-him anything not giving were. Then he-was*  
 hāḥā ar vī hāḥā hā, 'māḥā hā-hā gāḥā jāḥā  
*some-came and by-him it-was-said that, 'my father's mine to-me*  
 māḥā hā gāḥā māḥā; ar māḥā hāḥā māḥā māḥā hā. Māḥ  
*break-them even much obtained-to; and I of-larger doing am. I*  
 māḥā-māḥā hā gāḥā jāḥā ar vīḥā vī hā hā, 'ā hā  
*having-started father near will-go and to-him will-say that. "O father,*  
 māḥā hāḥā-māḥā hāḥā ar māḥā dīḥā āḥā pōḥ māḥā hā. Ar  
*heym leave-from opened and thy eye before me was to. And*  
 pōḥā hāḥā hāḥā hāḥā. Jāḥā mā hā; māḥā māḥā jāḥā  
*any-larger thy am to-be-called worlds not am; we thy accounts-*  
 māḥā āḥā hāḥā hāḥā hāḥā." Jadyā āḥā āḥā hā  
*amongst-us one-of like consider."* Then having-arrived he-was father-

gōō hāpō. Paa ū atpō-j hā hā vī-hā-hā vīh dāpō,  
*now started. But he far-intoed was that him-by-gy-father to-him now-own,*  
 ar mīl kīl, ar mīl vī-hā-pāi hāpō hāhōy  
*and compasion now-own, and raising him-by-gy-father during-father him*  
*did.* Hāhōy vīh kīpō hā, 'ō hā, mīl hāhōpā-  
*own-given. By-the-own to-him now-own that, 'O father, by-me lower-*  
 hīl kīhā ar mīl dīh āpō pāp kīhā hā; ar thāh hāhōy  
*from against and thy eye before he done is; and thy own*  
 hāhō hāhōy ar hīl.' Paa hāhō hāhō-pāi-hīl kīpō  
*to-be-called worthy not am.' But the-father-by the-own-to-hīl*  
 hā, 'hāhō gīhō-hīl hāhō hāhō vīh pāhōhō;  
*that, 'all garments-own-from he during-taken-and to-him put-on;*  
 ar vī-hā hāhō-hīl hīl ar pāhō-hīl hāhō gīhō; ar mīl hāhō ar  
*and his hand-on ring and foot-on shoe put; and we will-and and*  
 mīl hāhō. Kīl-hāhō, hā ū mīl hāhō mīl hā, ar  
*married will-make. Will-hāhō, he ū mīl hāhō mīl hā, ar*  
 pāhō hāhō hā; ar pāhō hā, pāhō hāhō hā.' Jāhō vā  
*again also is; and he was, again found is.' Then they*  
 mīl hāhō hāhō.  
*married to-do began.*

Vī-hā hāhō hāhō hāhō-hīl hā. Ar Jāhō ar ar  
*He older own fold-to was. And when coming coming*  
 gāhō gāhō hāhō hāhō gāhō hāhō ar mīl-hāhō hāhō hāhō.  
*down now come then singing music and dancing-of sound now-heart,*  
 Ar vī hāhō hāhō-pāi-hīl hāhō hāhō hāhō  
*and by-the him-own own-to-hīl hāhō hāhō hāhō*  
 hā, 'ō hāhō hā, vī.' Vī vīh hāhō hā, 'hāhō  
*that, 'he what is, O!' By-the to-him to-now-own that, 'thy*  
 hāhō hāhō hā; ar hāhō hā hāhō hāhō hāhō. Kīl-  
*brother come is; and by-the father a-great found done is. Will-*  
 hāhō, hā hāhō hāhō-hāhō hāhō hāhō. Paa vī hāhō  
*for, that him-to up-and-own own is.' But by-the own own-own*  
 ar mīl hāhō vā hāhō, hāhō vī-hā hā hāhō  
*and in to-go not to-own. For-the-own he father outside*  
 ar hāhō pāhō hāhō hāhō. Vī hāhō hāhō  
*having-come him-to to-outside to-own began. By-the the-father-to reply*  
 hāhō hā, 'mīl hāhō hāhō hāhō hāhō hāhō hāhō hāhō,  
*own-given that, 'I thy so-many years-from own doing-on, and*  
 hāhō hāhō hāhō hāhō hāhō, ar hāhō hāhō hāhō hāhō  
*over thy word not own-own, and by-the to-me own hāhō own*  
 ar hāhō hāhō hāhō hāhō hāhō hāhō hāhō.  
*not own-given that I my friends-of with married mīl-hāhō-hāhō,*

Fan thán ó kái'ya jái-jí      ruzhí-lu kái' kái'mào kái'ya-hai,  
*But they this are also-very, besides-in-of company properly have-not-company,*  
 225-11      226      227-11      228      229-11      kái'hai (or kái)      jīnāo      kái' hai'  
*at-once come at-once by-thee here/for a-good dinner made is.*

VI      wǎyǐ      kǎo,      'ó kái'ya,      nǐ      mǎi'      bōu      bōu      hai;  
*By-thee to-thee to-morrow, 'O me, thou of-us always with eat:*

jái-jí      kǎi'      mǎi'      hai      ó      thǎi'      hai.      Fan      mǎi'      kǎi'      ó  
*also-very all since is that since is. But yesterday to-do and*

nǐ      kǎo      jīng      hē.      Kǎi'-kái',      kǎo      tǎi'      kái'      mǎi'      kái'  
*happy to-become proper was. If/for, that they brother did*

hē,      pǎi'      jī'      hai;      fǎpǎo      hē,      pǎi'      mǎi'      hai'  
*was, again since is; but was, again found is.*

The *Mal* dialect of Kaduna, in many characteristics differs from the connected forms of speech to the west and approaches the neighbouring *Mili*.

The palatale are sometimes retained, and sometimes also changed to *s*-sounds. Thus, *skhiv'el'at*, 'to the straits'; *skhiv'et skh'et*, a sea. Similarly, we find *bo's* and *k* corresponding to Gujarati *s*: *thun*, *sup'at*, all; *dan*, ten; *huv'el'at* light, he began to express; *de*, hundred, etc.

The cerebral *y* between vowels is pronounced as an *r*: *tiye*, *gitye*, *Guysiti* *pléte*,  
*u* *haye*.

The cerebral  $\beta$  has disappeared; thus, *ay'ta*, Gujarati *ay'tā*, all; *kol*, Gujarati *kāl*, *kolā*, etc.

With regard to the inflexion of nouns it should be noted that the neuter gender is on the point of disappearing. Thus, we find *blad* instead of *bladi*, gold; *orð* instead of *orði*, words, etc. In the later instances the adjective is put in the masculine and the noun in the neuter plural. Similarly we find *fið mætt* (masc.) *hó er fið* (neut.) *hó*, what time is that is this.

The plural of strong feminine nouns ends in *pā* as in Rajasthani; thus, *śrīyāḥ* 'daughters'.

The additive suffixes are *tsi* and *š*; thus, *šap-tsi*, from *š* father; *uod-š* sick, all from high, highest.

The usual suffix of the genitive is *ni*. Occasionally, however, the *Marévi* and *Marévié* suffix *ni* is used instead; thus, *maest d'élvél révéndénié-dénié*, 'a mission of the society'.

The personal pronoun of the first person singular is *ah* and *ah'ah* in *Shih*. 'We' is *ah'ah*, and 'you' *ah'ah* or *ah'ah*. 'He' is *ah'ah* *ah'ah*, genitive *ah'ah*, optative or negative, placed at end of *ah'ah*. The relative pronoun is *ah* and *ah*, case of the agent *ah'ah*. 'Who?' is *ah*, genitive *ah'ah*, oblique *ah'ah*.

The present focus of the work indicates how

Singular, 1. $\bar{a}\bar{a}$ , $\bar{a}\bar{a}$ , $\bar{a}\bar{a}$	Plural, 1. $\bar{a}\bar{a}$ , $\bar{a}\bar{a}$ , $\bar{a}\bar{a}$
2. $\bar{a}\bar{a}$ , $\bar{a}\bar{a}$	2. $\bar{a}\bar{a}$ , $\bar{a}\bar{a}$ , $\bar{a}\bar{a}$
3. $\bar{a}\bar{a}$ , $\bar{a}\bar{a}$	3. $\bar{a}\bar{a}$ , $\bar{a}\bar{a}$

Treatment and dose were selected based on clinical

The present and past tenses of *halla* verbs are formed as in other accepted dialects. Thus, *ai-met-i-ōē*, I strike; *tu-mi-ān-ōē*, you go; *api-i* asleep, he struck. Note *i* *āpā*, he began.

The present participle is used as a present definite and an imperfect. Thus, *biwa*, (they) were eating; *id me = idaw* and *idib*, they are always living near here.

The future is formed as in *Midet*. Thus, *hē mēdēd*, I shall strike. The conjunctive present is sometimes used instead; thus, *hēdē*, I will see.

The verbal noun ends in *-ed* or *-ed* : *threw, drew, leapt* : *threw, drew, leapt*.

The beginning of the Fable of the Prodigal Son, which follows, will be sufficient to show the character of this dialect as being a link between the western Shilluk and Abukthian or, more generally, Malet.



[ No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## HINDI OR BHILAPI.

(BARMAN STAGE.)

Ek bhānō-ko bē bēp thā. Lāp kōn bāp-nā  
*A-certain man-to two men were. By-the-younger son the/father-to*  
 kalyā hē, 'o bāp. bhānō-kōn jē thān hē, anē thān-ā  
*It-was-said that, 'O father, then-with what wealth is, that wealth-of*  
 mārī pān pāp-āhē. Thān bāpē pān pāp-āhē.  
*my share away-give.' Then by-the/father share away-was-given.*

Lāp bēp thān kōnē thāp dōn pōhīn bānōk  
*The-younger son wealth having-taken a/for days after very*  
 vāgō jātō-mō; nē āhē bhāp kōnē kōnē nē nē nē  
*distant went; and there wished dōnē having-dōnē property all*  
 āhē dīn. Jātō nē nē āhē dīnē dīnē dīnē  
*having-appeared was-given. When all having-appeared came then*  
 nē dīn-āhē pāpē kīl pāpē. Anē nē nē nē nē pāpē. Pōhīn  
*that country-to a/for found felt. And then was felt. Pōhīn*  
 āhē jātō nē dīn-āhē nē nē nē nē nē nē nē  
*he having-came that country-of inhabitant-was in-service remained.*

Jātō nē nē nē nē nē nē nē nē nē nē nē nē nē  
*Then-by him-to forest-to field-to noise to-praise was-was; the-land*  
 jē nē nē nē nē nē nē nē nē nē nē nē nē nē  
*je which stroke ate that he-to to-was having-came-to-was-early, anybody*  
 kīl nē nē nē. Pōhīn nē nē nē nē nē nē nē nē nē  
*anything not (was)-giving. Then him-to such mind-to thought came and*  
 kōnē bāpē hē, 'nē nē nē nē nē nē nē nē nē nē nē  
*to-my began that, 'my father-of house-to so-many labourers service*  
 kōnē nē jē nē nē nē nē nē nē nē nē nē nē nē nē  
*doing are nē nē nē nē nē nē nē nē nē nē nē nē nē*  
 nē nē nē nē nē nē nē nē nē nē nē nē nē nē nē nē  
*but I by-younger doing-am. I having-started my father-was will-go,*  
 nē nē nē nē nē nē nē nē nē nē nē nē nē nē nē nē  
*and will-say that, 'O father, by-me God-of all done is, and*  
 nē nē nē nē nē nē nē nē nē nē nē nē nē nē nē nē  
*then-was nē nē nē nē nē nē nē nē nē nē nē nē nē*  
 nē nē nē nē nē nē nē nē nē nē nē nē nē nē nē nē  
*I; tamed dāpē nē nē nē nē nē nē nē nē nē nē nē nē nē*  
 nē nē nē nē nē nē nē nē nē nē nē nē nē nē nē nē  
*am; thy labourer nē nē nē nē nē nē nē nē nē nē nē nē nē*

mē-nō      n-ō      hōpōnōh      gōpō.      Thōpō-k      dōr      thō      hō  
*having-arrive*      *he*      *father-see*      *was*.      *Little-a*      *at-distance*      *was*      *that*  
 hōpō      dōhōnōh      nōpō      kōi;      nō      nōnō      dōpō-nō  
*by-the-father*      *having-see*      *compassion*      *was-made*;      *and*      *before*      *having-run*  
 gōh-mō      hōhō      nōhō-nō      hōhō      dōhō.      Unhōnō      nō-nō      hōpō  
*the-see-on*      *hand*      *having-thrown*      *him*      *was-gone*.      *By-the-see*      *him-to*      *was-see*  
 hō,      'hōpō,      mō      Rōn      hōnō      nō      nōhō      dōhō-nō      pōp      hōpō      hō;  
*that, 'father, by-me*      *God*      *before*      *and*      *thy*      *(in-)seeing*      *the*      *done*      *it*;  
 hōhō      hōhō      thōnō      hōpō      mōhō.'      Pōn      hōpō      dōhō-nō  
*thy*      *see*      *to-become*      *worthy*      *not-I-am*.'      *But*      *by-the-father*      *applies-to*  
 hōpō      hō,      'nōpō      hōpō-nō      hōhō      dōhō-nōhō      hōpōhō      nōhō  
*at-see-and*      *that, 'little*      *see-to*      *good*      *clothes*      *having-taken-out*      *this-to*  
 pōhō,      hōhō-nōhō      nōpō      nōhō      pōpō-nōhō      pōhō      pōhō;      pōhōhō      dōhō  
*put-on, hand-in*      *seeing*      *and*      *seeing*      *them*      *put*;      *afterwards*      *bread*  
 hōhō      hōhōpō      nōhō      nōhōhō      hōpōhō.      Kōhō-hō,      pō      mōhō      hōhō  
*having-these*      *in-see*      *and*      *married*      *to-me-made*,      *Thereon, this*      *my*      *see*  
 nōhō      hōhōhō      thō,      nōhō      pōhōhō      pōhō;      hōhōhōhō      pōhō-thō      nōhō      pōhōhō  
*dead*      *like*      *was*,      *and*      *again*      *was-see*;      *but*      *gone-was*      *to*      *again*  
 nōhōhō.'      Pōhōhō      nōhō      nōhō-nōhō      nōpō      thōhō  
*is-fused*.'      *Then*      *they*      *married-in*      *glad*      *became*.

## WĀG'Ū.

Wāg'ū is the dialect of a Hill tribe which is found in Baluchistan and the adjoining districts. In the Memn State we find them in the hilly tracts in the south-west. They are also found in the adjoining parts of Gwadar, Parnaghar, Bazarwan, and Dugpur, and in the north-eastern corner of Makranistan. A few speakers of Wāg'ū have also been returned from Kharakstan. The following are the revised figures:—

Memn State	125,000
Bazarwan State	75,000
Dugpur State	50,000
Parnaghar State	50,000
Gwadar Agency	5,000
Makranistan	17,000
Kharakstan	70
<b>Total</b>	<b>322,070</b>

Of the 125,000 speakers reported from Parnaghar, 47,000 are stated to use a mixed form of speech, called *Māw'ū-Wāg'ū*. No specimens are, however, forthcoming, and it has been found convenient to include the whole total under Wāg'ū. The language of almost the whole of Parnaghar is *Hill*.

Specimens have only been received from Makranistan. They exhibit a dialect which in most particulars agrees with *Māw'ū*, in the inflection of nouns and pronouns, the verb substantive, and the various tenses of the finite verb. Compare forms such as *uṣṣāḥ-āḥ*, so a man; *āp-uṣ*, to the father; *āp-āḥ*, of the father; *uṣ, I*; *āḥ*, he was; *uṣ-āḥ*, I am dying; *āḥ-āḥ*, I shall go. The past tense of the verb substantive is sometimes formed as in *Māw'ū*, singular *uṣ*, plural *āḥ*, and sometimes as in *Māw'ū*, singular *āḥ*, plural *āḥ*.

It is not, however, necessary to go into further details. The beginning of the Fable of the Froglid Fox which follows will be sufficient to show how closely Wāg'ū agrees with *Māw'ū*.

[No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILI OR BHILŪ.

## WĀG'Ū DIALOG.

(MAKRANISTAN.)

Th	marakh-āḥ	āḥ	āḥ-āḥ	āḥ.	Na	uṣ-āḥ-āḥ	āḥ-āḥ-āḥ.
Our	man-to	two	sons	more.	And	then-within/from	the-pungent-ly
āḥ-āḥ	āḥ-āḥ	'bap,	and	āḥ-āḥ	āḥ	uṣ-āḥ	āḥ.
the-father-to	It-man-aid,	'father,	this	month-of	share	man-to	give.' And
uṣ-āḥ	uṣ-āḥ	āḥ-āḥ	āḥ-āḥ	āḥ-āḥ	āḥ.	Na	āḥ-āḥ-āḥ
him-by	them-to	him-of	the-month	having-divided	man-given.	And	few-a days
gachā,	āḥ-āḥ	āḥ-āḥ	āḥ-āḥ	āḥ-āḥ	āḥ	āḥ	āḥ-āḥ
afterwards,	the-pungent	are	all	month	having-taken	a-far	country-in
par-āḥ	āḥ-āḥ	āḥ-āḥ	āḥ-āḥ	āḥ-āḥ	āḥ	āḥ	āḥ
away	man,	and	there	had	conduct-in	the-month	having-(been)-started

*diñ.* Na 3-na kəŋtəŋ kəməŋ ha dide pəŋtə  
*myself And already all expenditure having-done was-gone afterwards*  
*māŋ* kə ŋi dā-māŋ pəŋtə na 3-kə pəŋtə pəŋtə ŋi.  
*myself former that country-in fell, and him-to different to-fell began*  
*Na* 3 jəŋ dərək ŋi dā-kə tətəŋ-kəŋtə dīŋ; m  
*And he having-gone another that country-of valley-of-our remained; and*  
*3-na* 3-kə kəŋtə-māŋ pəŋtə dərək dāŋ ŋi-na mākəŋtə. Na p  
*him-by his field-to mine falling for him-for it-was-not. And what*  
*plenty* pəŋtə kəŋtə-kə, ŋi-māŋ-dāŋ ŋi-na pə kəŋtə-kə m  
*there the-mine cutting-were, that-in/from him-own belly filling-of mind*  
*diñtə;* na 3-na kə dide māŋ. Na 3 dərək ha  
*went; and him-to (3p)-say-one was-gone not. And he conscious became,*  
*jaŋ* 3 kəŋtə, 'māŋ kəŋtə kəŋtə-ŋ mājəŋtə-na gəŋtə mē mē-kə  
*then he spoke, 'my father-of how-many servants-to much bread being-giv-ŋ,*  
*pə* māŋ tē kəŋtə mē-kə. Mē ŋi-na māŋ  
*but I on-the-other-hand by-larger am-dying. I having-arrived my*  
*kəŋtə* māŋ jəŋ-gə, na wəŋ kəŋ-gə, 'kəŋ, māŋ  
*father-of' our mē-gə, and him-to I-will-say, "O-father, by-me*  
*pəŋtə-mē-kə* ŋi na kəŋtə ŋi pəŋtə kəŋtə kə. Na mē kəŋtə  
*God-of before and there-of before in done is, And now thy*  
*kəŋtə* kəŋtə. jəŋ māŋ mē; mē-mē kəŋtə kəŋtə mājəŋtə  
*you to-be-called worthy I am-not; made thy one around soul-as*  
*pəŋtə."* Na 3 ŋi-na kəŋtə kəŋtə māŋtə gīŋtə.  
*went."* And he having-arrived him-own father-of our went.

The dialect spoken by the Bils in the Dhar State of the Bhopaw Agency has been so much influenced by the neighbouring Māŋtə that it might just as well be considered as a dialect of that form of speech. It will, however, be more convenient to deal with it in connection with the other Bils dialects with which it agrees in some characteristic features.

**Pronunciation.** -Final *a* (or *ā*) and *i* are frequently interchanged, as is also the case in Khāndel and other connected dialects. Thus, *ha* and *kā*, *hā*; *kəŋtə* and *kāŋtə*, *having done*; *pə* and *pā*, *this*.

*ŋ* and *3* after long vowels are usually written *y* and *a* respectively; thus, *jāp* for *jāŋ*, *he may go*; *jāŋ* for *jāŋ, go ya*.

*Wə* is sometimes written for *mē*; thus, *mē* and *mē*, *he*.

The palatale seem to be pronounced as in the western Bils dialects, that is to say, as *a*, *ā*, respectively, with or without aspiration. This must be inferred from spellings such as *pəŋtə-kəŋtə*, *in a foreign country*; *chāŋtə*, *government, etc.* Compare also *chāŋtə* with *kā*, *a-drum* is *hāŋtə*, where *māŋtə* is the past participle passive of *mājəŋtə*, *to beat*. The corresponding verb in western Bils dialects is *mājəŋtə*, pronounced *māŋtə*.

The soft palatal is, in western Hill dialects, often confounded with the corresponding hard sound and pronounced as an *a*. The same tendency seems to prevail in Bhar where the emphatic particle *j* often takes the form *ch*. It is, however, also possible that it is the Marathi form of the word, which also occurs in Khindist.

The hard aspirated palatal has become *h* in *hāḥ*, on the border; compare Gujarati *hāḥāḥ*, border.

The same pronunciation of *ch* seems to occur in *parāḥāḥ*, a foreign country, where it is written for an *a*. This latter sound has regularly developed into an *ā*. Thus, *khāḥ*, gold; *khā*, set. It is often, however, preserved in writing; thus, *chā*, ten; *chā*, twenty. Considering the mixed character of the dialect it is very probable that *a* is often also preserved in pronunciation. Thus a list of words which has not been reproduced contains both *khāḥ* and *chāḥ*, gold.

There is a strong tendency to vocalize dental sounds. Thus we find *chāḥāḥ*, white; *khāḥ*, consciousness; *khāḥ*, sleep; *chāḥ* and *chāḥ*, the oblique forms of *set*, to. Compare *khāḥ*.

*h* is used as in eastern dialects where Gujarati has *a* or *u*, thus, *hā*, twenty; *hā*, hair.

There is no marked difference between aspirated and unaspirated letters. Compare *ah* and *ah*, there; *ah*, half; *hā* or *hāḥ*, he began to say; *ahāḥ* and *ahāḥ*, throw; *ahāḥ* and *ahāḥ*, to me.

**NUMERALS.**—The number *prāḥ* has almost entirely disappeared. The only trace of it which occurs in the materials available is the form *khāḥ*, it was sold. It is usually replaced by the reflexive; thus, *ahāḥāḥ* *khāḥ*, dancing was heard.

**NUMBER.**—The plural is formed as in western Hill dialects; thus, *phāḥ*, a hare; *phāḥ*, hares; *phāḥ*, a mare; *phāḥ*, mares. *Gāḥ*, a cow, adds *ā* in the plural as in Marathi; thus, *phāḥ*, cows. *khāḥ*, troubles, seems to be a Gujarati form.

**CASE.**—The oblique form is in most cases identical with the base. Strong masculine nouns, which end in *ā* or *ā*, take *ā* in the oblique form. In the plural there is an oblique form ending in *hāḥ* (compare Marathi *hāḥ*). Thus, *phāḥ*-*hāḥ*, in the house; *phāḥ*, and *phāḥ*, a hare; *phāḥ*-*hāḥ* *khāḥ*, the middle of the white horse; *ahāḥ*-*hāḥ*-*hāḥ*, to the servants.

The usual case suffixes are,—case of the agent, *āḥ* and *uḥ*; dative, *hā*, *hā*, and *hā*; ablative, *hā*, *hā*, and *hā*; genitive, *hā*, *hā*, *hā*, oblique, *hā*; locative, *uḥ* and *uḥ*. Compare Marathi. Occasionally we find forms such as *phāḥ*-*hāḥ*, of the cattle; *phāḥ*, at the house; *hāḥ*, at the edge; *hāḥ*, with tranger, and so on.

**PERSONAL.**—The personal pronouns are mainly the same as in Marathi. Thus, *āḥ* and *uḥ*, I; *uḥ*, not-*uḥ*, except, *uḥ* and *uḥ*, by me; *uḥ*, *uḥ*, my; but also *uḥ*, my. The plural of the personal pronouns is *hāḥ* and *uḥ*, we; *hāḥ*, *uḥ*, you and *hāḥ*, you; *hāḥ*, you.

The demonstrative and relative pronouns have an oblique form ending in *āḥ* or *uḥ* (or *āḥ* or *uḥ*, respectively). Thus, *uḥ* and *uḥ*, that; *uḥ* *phāḥ*-*hāḥ* *uḥ*, under that tree; *phāḥ* and *phāḥ*, this; *uḥ* *hāḥ*-*hāḥ* *uḥ*, by that cultivator. The use of this form is not, however, fixed, and we also find forms such as *uḥ*, and *uḥ* *hāḥ*-*hāḥ* *hāḥ*, the wife of that cultivator. *phāḥ* in *uḥ*-*hāḥ* is the base used before case-suffixes. The plural of *uḥ* is *uḥ* or *uḥ*, genitive *uḥ*-*hāḥ*; case of the agent *uḥ*-*hāḥ* and *uḥ*-*hāḥ*. Similarly are inflected *phāḥ*, this; genitive *phāḥ*-*hāḥ*; oblique *phāḥ*; *phāḥ*, who; genitive *phāḥ*-*hāḥ*; oblique *phāḥ*. The base

*he comes in this morn, dpat place, to that man's house.* The relative *jo* is also used as a demonstrative. Thus, *jo kay'jo mabira-bane jo jo thara-j* *he, what all off-and-oner is that thing-only is, whatever is mine, that is mine.*

'What?' is *hān*, negative *hā-hā*; 'what?' is *hā* and *dpat*.

**Verbs.**—The verb substantive forms its present tense as in Mātrī; thus, *hā* *gaya*, I went; *taa* *gaya*, you went; *hāh* *dpat*, hunger came. The suffix *aa*, which is common in Kharāṣṭhī occurs in forms such as *ekānta*, he lived; *ānānta*, he entered.

The irregular verbs mainly agree with Gujarātī and western Kharāṣṭhī dialects. Thus, *hāh* I may go; *dpat*, then mayest go; plural, 1, *jdāh*; 2, *jdāh*; 3, *jdāh*. An ordinary present is formed by adding the verb substantive. Thus, *ei jayā-hā*, they tell.

The past tense is usually formed as in Mātrī; thus, *hā* *gaya*, I went; *taa* *gaya*, you went; *hāh* *dpat*, hunger came. The suffix *aa*, which is common in Kharāṣṭhī occurs in forms such as *ekānta*, he lived; *ānānta*, he entered.

The irregular verbs mainly agree with Gujarātī and western Kharāṣṭhī dialects. Thus, *hāh*, to sit; past *hāhā*; *hāhā*, to eat, past *hāhā*; *hāhā*, to tell, past *hāhā* and *hāhā*; *hāhā*, to take, past *hāhā* and *dpat*, and so on.

The future is formed as in Mātrī. Thus, *hā* *dpat*, then will give; *ta* *dpat*, it will be found; *hā* *dpat*, i.e., *hāhā*, you will take, etc.

The imperative agrees with Mātrī. Thus, *jdā*, go; *dā-dā*, giving-give; *dpat*, give; *jdā*, you should take.

The verbal noun ends in *ā*, *ā* and *at*; thus, *hā-ā*, or *hā-at*, *hāhā*, he began to say.

The participles agree with Mātrī. Thus, *hā-hā*, working; *hāhā* *hā-hā*, bread should be prepared.

The conjunctive participle is usually formed as in Gujarātī and western Kharāṣṭhī dialects. Thus, *hā-hā*, having made; *hāhā*, having divided. Besides we occasionally also find forms such as *hā*, having done; *hāhā*-*hā*, having thrown, etc.

The specimen which follows will show that the Shili dialect of the Deas State in most characteristics agrees with Maivi, though it has still sufficient traces of a different origin.

[ No. 10.]

# INDO-ARYAN FAMILY.

# CENTRAL GROUP.

## SHILI OR SHILOPLI.

### A POPULAR TALE.

(DEAS STATE, INDRAWAN ARJUN.)

Th baw-jj mharj mkyt har jwaw-ki khaw. Phit ch  
*the help-father Makharj set-out a-war junior-of for. Then a*  
 haraw balya li, 'baw-jj mharj, tun kll jaw?'  
*collaborator said that, 'help-father Makharj, you where go?'*  
 [ baw-jj balya ] li, 'bawha, jall har jwaw mlyga  
 [ *The-narrator said* ] that, 'child, where a-war junior will-be-go  
 wll-ch jall.' Phit haraw balya li, 'pachari dhan  
*there-into I-go.*' Then the-collaborator said that, 'a-pachari grain  
 par-dich-nll mly in dhar dhan ap'at-ch li  
*foreign-country-to (I)bring then a-child grain water-grain having-taken*  
 li.' li, 'ha, bawha, dga, w  
*take.*' (*Answered the narrator*) that, 'If all, child, (I)-you-will-go, then  
 li li, yll-ch thaw jall-ga.' Phit dhar dhan  
*having-taken we-take, here-into having we-shall-go.*' Then while dga  
 bali bakha ghaw gayt. Phit balya-ka dhar paji  
*plough having-driven to-home to-plant. Then collaborator grain water*  
 mkyt. Ad'at luga-ka dkhina balya li, 'baw-jj  
*was-put. The-man his-wife-to having-own said that, 'a-help-father*  
 mharj lgt, li rll schikha har'ga. Phit  
*Makharj came, therefore bread good should-be-prepared. Then*  
 baw-jj-ka khilwll-ga.' Dga-j-ka m'at mlyi, rja khaw  
*the-help-father-to we-will-feed. The-narrator-of near-from he-around, bread to-eat*  
 bali gayt. Rja khaw na phit har'ga. Phit luga  
*sitting went. Bread was-eaten and then he-shall.* Then wife  
 dkhina balya li, 'ja, baw-jj-ki wat har' luga-na  
*having-own he-said that, 'ye, the-help-father-with to-be make.' The-wife-by*  
 bali, 'li li, baw, ham bawll-ga.' 'Eya bali,  
*it-was-said, 'story tell, father, we shall-tell.' 'What shall-I-tell,*  
 mli-ki bhi, wli; bhik lgt.' Phit baw-jj balya  
*mother-of daughter, story; hunger is-felt.*' Then the-narrator said

kā, 'will kahl kī willā? Hahē nēl hūh. Gam-ka  
 that 'story shall-tell or short-story? Dry my hands. Filling-of  
 gōyān ōn pag-kā ming jay-ka. Thāi dān kadi hā'wāy  
 in-water-field there feet-of deer going-in. Fly husband of eardrum  
 hāy, ōn chhān-kā nāh. Thāi vāi gōn-ka pād-kā  
 is, then gone kīh. Then that village-of tendons-of  
 wāj chāi wāj kīay. Lūgī-ōn jay'na ad'āi-ōn  
 superannuated chief daily eat. The-wife-by having-gone man-to  
 wāyā. 'Gām-kā gōyān ōn pag-kā ming jay-ka. Tān  
 man-eaten. 'Filling-of in-water-field there feet-of deer going-in. You  
 wāhā nā'wā jay. Lānā hān-jī-ka kāyā kī. 'hān-jī  
 having-arms to-kill go. The-man the-animal-to said that, 'half-father  
 nāhā, jī gāy ming? Kī-ka 'wāy-ka kīh-  
 Half-of, nān gone deer? (Half-the-father) that 'superannated of field-  
 mā gāy ka. Kāi nān-gī ōi lān chhān  
 in gone is. Someone will-die then around the-Governor's  
 dā-gā. Hāj vāi pād-kā wā chāi kīh jay.  
 will-give. Daily that husband-of superannated chief having-arms and-to-go.  
 Tā wāy dān pād dā nān wā-kī kīh-ka hāp  
 Therefore that on-day fly ten men superannated of field-of on-barder  
 hāh chān pād'wā hā. Phāi ōn hānā kī pād'wā  
 at the-chief nān for. Then this collector-to it-was-said  
 ka, 'pā chāi hā. Nān wā-kī kīhāhā. Phāi  
 because, 'this-animal chief is. My superannated of color. Then  
 vī-kī hā'wāhā-kī hāp dāhā hā kī 'nā hā-jī, wāhā dāp  
 that-of collector-of wife having-arms said that 'O holy-father, my husband  
 hā hā-jī? Tāh dān hāp hā'wā hā'wā ōn  
 when will-come? That on-day a-magician enchantment doing was.  
 Tā wā hā'wāhā-kī hāp hān-jī-ka gōhā, 'nāh dān  
 Therefore that collector-of wife the-animal to said, 'my husband  
 hā hā-jī? Tā hān-jī kāyā kī, 'gā dāhā  
 when will-come? Then the-animal said that, 'in-the-village draw  
 wāp hā. Jī-kī wā hāp hāp pād-kā. ōn ōi jī  
 beaten is. What-of to-place dāhā making-are, there then-also go;  
 tō wāp ōn-ka nāp-gī. Tā jī hānā hāp  
 half short there will-come. She going having-dare magician  
 hā'wā hā'wā wā chāhā. Wā hāp vāi nānā  
 enchanted doing there at-the-wall stood. That magician that is  
 nā'wā-ka pādā hā, 'nā hāp hāp hā'wā. Tā pī  
 man-to said that, 'ah food grain there. Then she  
 chāh-kī hā. 'hā wāp nāh. Dā chāi nān wā'wā wāyā.  
 will-from said, 'half short mine. Two four men there-from were,  
 21



in dānag ki ki pakadī, ki, 'ya mīdri  
then with having-said having-taken she-must-visit, that, 'this my  
manak khaī khaī gai.' Phiri bādi karai  
man having-eaten having-eaten man.' Then bread having-made  
lytā karai-mī. Phiri vī-ka ghar hawa-j vī-āī  
it-must-taken court-in. Then her at-house the-courtyard there-into  
whāī. Phiri vī-ka ghar-mā bhāī-mā khaī lāī vī-ā.  
man. Then her house-in having-eaten having-eaten was-taken bread.  
[Pho-kar karai-ki khaī] dāī. Phiri lāī-mā karī-ji  
Cattle-of calf-tender-of having was-given. Then hand-in a-cup  
khaī-mā jhāī khaī karai-mā gayī. Agai-bagāī hāī-mā  
the-amount-in bag having-taken court-in he-went. At-side having-not  
pūkhā 'ha karai-mā kī chāī karī?' To  
said, 'this calf-tender-by what cup was-done?' Then-(it-was-answered)  
kī, 'khaī, jē pūkh-ka rāj vī-ā khaī.' Hava-j-mā  
that, 'brother, this husband-of daily sugar-crop eat.' The-cattle-by  
man-mā vī-āī bādi mē khaī kī, 'khaī man, mē kī  
mā-in reflection was-bought and it-must-said that, 'brother mind, then I  
kī karai-ki vī kī kī kī jai thā gāī. To  
thereof calf-tender-of story tell that, I going was to-a-village. Then  
phiri karai dāī-mā kī-ka, "mē hawa-j, mē kī jai?"  
again calf-tender having-must said that, "O help-father, fine where go?"  
To mē khaī, "kar jai-ki khaī," Kī  
Then by-me it-must-said, "a-must fear-of for." (dismayed-by-that,  
"hava, pahāī havi-pahāī dāī gāī jī-mā  
"help-father, a-pahāī mē-a-quarter-a-pahāī another in-village having-gone  
hava, mē dāī dē dāī ap-ā-mā-ki mē  
you-must-take, then a-dāī too dāī mē-mā-mē, having-taken  
hāī." khaī dāī mē gāī-mā dāī man-ki  
you-must-take." Nāī day plough having-driven that man-of  
ghar aī. Hāī-ka chāt-pāī chāt-ka aī-mē kī-ka,  
to-the-house (at-house, reflects-to grass-bundle having-poi the-man said,  
"aī havi-j aī; mē vī-āī khaī jī-mā  
"today a-help-father come; therefore bread good slightly-of  
karī; mē khaī-ka." Phiri khaī khaī gayī.  
you-must-make; mē mē-mē." Then inside having-entered he-mē.  
Khaī khaī-ji-ka khaī-mā chāt-ka hāī gayī. khaī-ka  
Bread having-eaten-draw led having-grown sleeping went. Therefore-to  
kī Kī, "jā, havi-j-āī mē kar." khaī dāī mē mā-ka  
it-must-said that, "go, help-father-with tell make." Nāī day havi-j mē-to  
khaī māī. To māī vī-ka khaī-mā māī-ka,  
with-hanger at-must-take. Therefore by-me separation-of said-in he-must-said.

ki, "th. pag-ka ming wa-jia khit-ma goyo. Th ju-ma  
*that, "these first-of deer appearance-of field-in went. Then having-gone*  
 mō-mō, to chōt-tō th-ka in-ma dō-ga." Mō-ma vākt  
*will-hill, then Government thus-to reward will-give."* Mō-to with-hunger  
 mō-yō to mōh chōhki karia wā-jia khit-ma  
*was-killed therefore nearly about having-made appearance-of field-in*  
 mō-yō. Fārt l-kt kapt chōh-ma kōh, "bō-v-jē, mōhō chōh  
*be-cause-and. Then do wife having-are said, "help-father, my husband*  
 kōh tō-v-ga?" To mō-ma th vrt gē. Tō  
*when will-come?" Then me-to upon having-come went. Then*  
 hōpō wā-wā kō-to jōh mōh mōh kī, "hōpō  
*magician incantation making where by-me she-came-and that, "magician*  
 kōh kōh kī, "chōh kōhōp dōp mōg." To may  
*say certainly that, "thy food grain eat."* Then by-me  
 kōh kī, "chōh vrt vrt kōp kī  
*be-cause-and that, "call-of standing having-remained thus-should-say that,*  
 'mō vōp vōhōt.'" To ya chōhki karia dō mōh  
*'half' where mine."* Then this vrt having-made kōh pō-mō  
 ārtōn pō-mō. Th in-ka chōhō dō. Yī vā-kā gōh  
*breaks more-remained. Then then returning place.'* They their to-house  
 goyā, mō kōh-jē dōjt gōh-kt vrt k-k  
*went, and she-ascetic another village-of road following.*

# FREE TRANSLATION OF THE FOREGOING.

A wandering ascetic once set out to collect a sack of *faat* (a kind of grain). He met a peasant who asked him, 'holy father, whither are you going?' 'My son,' replied he, 'I am going to look for a sack of *faat*.' 'Then,' said the peasant, 'you may, perhaps, get five more if you wander abroad, but if you will accept it from me I will give you a whole *diapō* (ten more).' 'My son,' said the ascetic, 'if that is what you will give, I will accept it; and in the meantime I will wait here.' So the peasant stayed on there the whole day driving his plough, and then both went to his home. When he got home the peasant doled out and weighed his bullocks, and then, with a meandering look, said to his wife, 'the holy father is come. Make some good bread that we may feed him.' Then he left the ascetic (hungry where he was outside the door), and going in himself sat down to his evening meal. When he had finished his supper he turned in to bed, and with a wink to his wife said, 'go outside and have a talk with the holy father.' So she went outside to the ascetic and said, 'holy father, tell me a story.' 'Daughter of my mother' (a term of respect), said he, 'shall I tell you a long tale or shall it be a short one, for my belly is dying up with hunger? In the fields outside the village there is a three-legged deer. If your good man is anything of a woodsman, let him go out and kill it.'

Now, a thief used to steal sugarcane from a field of the headman of the village. The woman went to her husband and coaxed him saying, 'there's a three-legged deer

<sup>1</sup> The peasant's wife was so angry here, while he had not accepted the ascetic's magic, that he took to his wife to get him out of the house. He has not the slightest intention of going to the holy man the peasant has seen.

going about in the fields outside the village. 'Get up and go and kill it.' The peasant said to the ascetic, 'holy father, where has the deer gone?' His answer, 'it is in the sugarcane field. If anyone kills it, he will get a reward from Government.' Now, that thief used to steal the headman's sugarcane every day, and on that day half-a-dozen men had hidden themselves in a corner of the field to catch him. When the peasant came they rushed out and caught him, the headman crying, 'this is the very thief, the eater of my sugar.'

Rye and kye, the peasant's wife began to ask the ascetic, 'holy father, when will my good man come back?'

Now, on that day a wind was driving the devil out of a sick man, and when she asked the ascetic this question he replied, 'do you hear that drum being beaten in the village? They're driving things there, and if you go you will get half the things they are giving.' So she went to where the wind was driving out the devil, and hid behind the wall. Then began the wind to address the invalid. 'Ask for your food and gain.' The woman cried out from behind the wall: 'O, but half of it is my share.' Then three or four men jumped up and asked her as which, while the wife of the invalid cried out, 'this is the beldame that is eating my good man.' So they bound her and marched her off to the judge's court.

In the meantime the ascetic walked there, at the door of the peasant's house. As soon as the coast was clear, he went, ate up all the bread he could find, and let all the cattle loose from their stalls. Then sick in hand and wallet under his arm, he marched off to the court. He sat down in a corner and asked what theft the peasant had committed. 'Brother,' said they, 'this fellow has every day been stealing the sugarcane of the headman.' Then the ascetic complained to himself and said, 'brothers, before, and I will tell you the story of this peasant. I was on my way to a certain village, and this peasant saw me and asked me where I was going. I said, "to get a nest of jade." Said he, "if you go elsewhere you may get five more or a little more, but if you will accept from me you will get ten or twenty more of grain." So we worked at the plough the whole day, and at sunset went to his house. He gave grain and water to his bullocks, and said to his wife, "there is the holy father. Make good bread that we may feed him." Then, he he goes himself, has his bread and water (with many a nap for me), spreads his bed and goes to sleep. All he does for me is to tell his wife to go and talk to me. He kept me hungry the whole day, so I sent him to the sugarcane field with a yam about a three-legged deer to be found there. I told him that if he went and killed it he would get a reward from Government. I simply played this trick and sent him to the sugarcane field because he had kept me hungry. After a while his wife looked at me and asked when her husband would be back, so I sent her off to where the wind was working his house-pieces, telling her that if the wind should say "ask for your food or grain," she was to hide herself behind the wall and cry out "half of it is mine." By playing off these tricks upon them, I got them both into trouble. Now please let them go.' So the peasant and his wife tramped off to their home, while the ascetic took his way to another village.

<sup>1</sup> The wind is using the deer precisely the sick man what offering he will make to depart from his victim. The devil is, of course, expected to reply through the mouth of the invalid.

<sup>2</sup> The ascetic the meaning of the question. The wind was telling the devil what offering he wanted. Her thought, he was telling himself was to take all the more for the hungry and the sick. When she showed a half share, the kindly of the with most naturally took her for some one to be kept with the devil, and asked with the ghoulish nature to eat an ascetic.

The Rili dialects described in the preceding pages connect the form which the language assumes in Mithankantha with Hāravāt in the north and Nādvī in the east. We shall now proceed to a group of dialects which may be properly classed as lying connecting the dialect of Mithankantha with Nādvī in the east and Standard Gujarātī in the west.

RILI is, to a great extent, spoken all over Barukantha. The principal dialect of the South State is a form of that language. It is known under different names such as *Asarya* and *Fakīrī*, and the number of speakers has been estimated at 28,500. A list of Standard Words and Phrases has been received from Hampar. It represents a dialect which is very closely related to that spoken in Mithankantha. It will be sufficient to draw attention to a few points in which it differs.

*E* may be substituted for *i* in *gher* and *ghā*, house.

With regard to the inflexion of nouns and pronouns we may note forms such as *daḥḥā*, daughters; *daḥḥānā*, to daughters; *daḥḥāyā*, men; and, we; *daḥḥā*, you, etc.

The present tense of the verb substantive is, singular, 1, *ḥā*, 2 and 3, *ḥā*; plural, 1, *ḥā*; 2, *ḥā*; 3, *ḥā*. The past tense is *hā* or *ghā*, plural *hā*.

The present tense of finite verbs is similarly formed; thus, *ḥā* *maḥḥā*-*ḥā*, I strike; *tu* *maḥḥā*-*ḥā*, thou strikest; and *maḥḥā* *ḥā*, we strike, and so on. The future of the same verb is, singular *maḥḥā*, plural 1, *maḥḥā*, 2, *maḥḥā*, 3, *maḥḥā*.

RILI is the principal language of the eastern part of the district of the Panch Mahals, which consists of the talukas of Jalod and Dahad. Their dialect is sometimes, like other Rili dialects in Gujarāt, called *Kali Par*. It does not differ much from that spoken in Mithankantha. The following points may be noted.

*S* is often used when the Mithankantha dialect has *i* or *e*; thus, *s-wā*, his; *s-wā*, by him; *ḥawar*, Gujarātī *awar*, morning, etc.

The usual suffix of the oblique is *lā*, inflected like an adjective; thus, *āḥ* *alp*-*lā* *āḥ*, I have come from the off.

The plural of feminine nouns ending in *i* ends in *ḥā*; thus, *ḥāḥ*-*ḥā*, women.

The forms and, we; *daḥḥā*, you; and *āḥ*, they; seem to be in regular use, no other forms occurring in the materials available.

The present tense of the verb substantive is *ā* in all persons and numbers. The corresponding past tense is *hā*, plural *hā*.

With regard to the inflexion of finite verbs we may note forms such as *daḥḥā* *maḥḥā*, we strike; *daḥḥā* *ḥāḥ*-*āḥ*, we go. The past tense of *ghā* to go, is *ḥāḥ*-plural *ḥā*. The future of *maḥḥā*, to strike is, singular 1, *maḥḥā*; 2, *maḥḥā*; 3, *maḥḥā*; plural 1, *maḥḥā*; 2, *maḥḥā*; 3, *maḥḥā*. Note also the form *āḥ*, I will give.

In most respects, however, the Rili of Panch Mahals is the same as that spoken in Mithankantha. Thus, *j* is pronounced as a *s* in the same cases as in Mithankantha; *ā* has the same two sounds, etc. There are, however, no instances of the substitution of the hard for the soft consonant; of the past form ending in *ḥā*, etc.

The short specimen which follows will be sufficient to give an idea of the character of the Rili of Jalod. The dialect spoken in the other talukas of eastern Panch Mahals is stated to be almost identical.

[No. II.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BILH ON BHILOPI.

(JAMES TAYLOR, PAPER MARATHI.)

Aṅṅi dāhī jārī-ai m'ak gal-ī. Tī-ai kōṅṅi pō hāi;  
*Our cow morning-of to-grass past-on. Her she-calf at-house was;*  
 ā-ai dāhī ā-ak āṅṅ-ak ā-ai hāi wāṅṅ-ak. 'Hāi āi  
*Therefore the-cow her-to having-died her last showing-is. 'Dear(-brother) then*  
*kōṅṅi sū. Kōṅṅi dīk'āi thāi sū āi dāhī-ai āi ā-ai hāi.*  
*the-calf with. The-calf suckling may-be that-is I the-cow-of with to-draw all.'*  
 'Ai jay'āi āi hāi nāi ī. Phāi āi kōṅṅi jay'āi āi.  
*'Mother all with having-drawn not take. Some milk calf for keep.'*  
 'Ghāṅṅi āi hāi.' 'Hāi dāhī-ai āi p'vā āi-ai ghāṅṅi āi hāi.  
*'Very well dear.' 'Mother cow-of with to-draw me-to very well appears.'*  
 'Hāi, p'vā āi p. Hāi āi hāi āi-ai āi hāi.  
*'Take, a-little milk drink. In-the-morning bread eating more with I-will-give.'*

## FREE TRANSLATION OF THE FOREGOING.

Our cow had gone to grass in the morning, and the calf was left at the house. The cow licked it and thus showed its affection. (Said the mother), 'my dear, suckle the calf, I will milk the cow so that the calf can suck.' 'O mother, don't take all the milk, leave a little for the calf.' 'Very well, dear.' 'Mother, I am very fond of cow's milk.' 'Then, drink a little. To-morrow I will give you more with your supper.'

The Ball of the Jharkum State is very closely related to the Ballad of the Ball of the French Mahala. I shall only draw attention to a few points.

A final  $\hat{S}$  is often lengthened to  $\hat{S}^*$ : thus,  $\hat{S}^*$  and  $\hat{S}^*$ .

Though the polynials are pronounced as *a* and *e* respectively we sometimes find forms such as *ah* and *eh*, *gah* and *eh*, for. They can only be considered as attempts at a formal orthography.

The masculine gender is occasionally used instead of the neuter. Thus, *dygð* dies, his property: *dygðu* all.

Female nouns form their plural in *ipš*: thus, *stript*, daughters; *gaššil*, *stript*-*ad*. Similarly *teir*, women, from *teipar*, a woman. The oblique plural sometimes ends in *š* instead of *p*; thus, *ad* *ššil* *ššir* *ššir*-*ad* *ad*, how old is this horse?

With regard to personal pronouns we may note the plural forms *hami*, we, and *hami* you.

\*Ela' is *tyd* and *pešš*, plural *pešš* and *š*, genitive *šišš-m*. Note also the oblique form *šid* in *šid šišš-m*, 'in that country': *šid*-š by *šid*.

The relative occurs in 61. who. Who? is 10m. could be 10m. where?

The present tense of the verb substantivo is *st* in all persons and numbers. It is added to the conjugative present in order to form the ordinary present of finite verbs. Thus, *st* added to *st* yields: *st* *st* added to *st* yields *st*.

The future of the verb *mašā* 'to strike', is formed as follows:—

Singular, 1. m. f. d.	Plural, 1. m. f. d.
2. m. f. d.	3. m. f. d.
4. m. f. d.	5. m. f. d.

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

Note finally the curious form *ber'vill*, he was doing. This form is common in All. Russian. See p. 23.

The beginning of the Parable of the Prodigal Son which follows will show how closely the *Ballad of the Fool* agrees with the form of the language current in the French *Maistre*.

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## INDO-ARYAN FAMILY

**CENTRAL GROUP**

## ВНУТРИ НАУКИ

UNION STATE BROTHERLY AMITY

Ko-k	shí-ní	hó	shí	hain.	Thín-ní-thé	ná-ní	hí-ní		
Carian-see	man-to	hee	see	wor.	Thin-is-from	Sp-the-pumper	father-is		
1914.	'a	hí,	shín-ní-thé	yo	ná-ní	wí-thé	hó	man	
Hume-ní,	'O	father,	wá-ní-thé	with	my	portion	maybe	that	man-to
shí-thé.	Thé	thé	thé-thé	ap-pí	shín	wí-thé	shé.		
hain-shín-shín.	Thé	hain	shín	shín	wá-ní	hain-shín	shín-shín	shín-shín	shín-shín

Qhant dan xi gyi mō mōn sūn hagiā khān kōnō dōhōi  
*Many days not went and younger son all together having-made for*  
 mōhōnō jōō māyō. Nō ō hōhōi dōhōi dōhōi hōhōi  
*country-into group man. And their had conduct-by having-behaved his-own*  
 dōn hōhōi-mōhōi. Nō jōō tōō hagiā khān  
*wealth having-wealth-own-farman. And when by-him all having-wealth*  
 mōhōi tōō tōō dōhōi-mō mōō hōi pōpō. Nō tōō mōō  
*own-farman then that country-into great famine felt. And he distribute*  
 hōhōi tōōō lōōō. Nō tōō jōōō tōō dōhōi mōhōi-mōhōi-mōhōi  
*hungry to-be dayan. And he having-gave that country-of inhabitants-among*  
 dōhōi ō mōhōi lōōō. Nō pōō tōō hōhōi hōhōi-mō hōōō dōhōi  
*one-of there to-be dayan. And by-him him his-own fields-in some to-put*  
 mōhōi. Nō tōō pōō pōōhōi-dō jōō hōōō hōhōi hōhōi hōhōi  
*man-own. And by there hands-with which using rolling were. His-own left*  
 hōhōi hōhōi. Nō hōi hōhōi tōōō hōi hōhōi hōhōi hōhōi. Nō  
*to-put man-doing. And any man him-to anything not giving man. And*  
 jōō tōō hōhōi-mō hōhōi tōō tōō hōhōi, 'mōhōi hōhōi hōhōi  
*when he proper-manner-in some then he said, 'my father-of several*  
 dōhōi-mō dōhōi-mō hōhōi mōhōi, nō hōi hōhōi mōhōi-mō.  
*hand-own-toe sufficient-going lived spared-to, and I will-longer dying-on.*  
 Hōi mōhōi mōhōi hōhōi jōōō tōō hōi. "ō hōi, mō  
*I having-own my father-own having-gave him-to will-say. "O father, by-own*  
 hōhōi-mō hōhōi mō tōō hōi pōpō hōhōi mō. Hōi hōi tōō mō hōhōi-mō.  
*Heaven-of before and thy before she done are. I was thy son to-be-called*  
 jōō ō mō; mōhōi tōō dōhōi-mō hōhōi hōhōi hōhōi."  
*wealthy not am; me-to thy labourer-among myself like consider."*

The *Wāl* dialect spoken in the All Rajpur and the Barwani States of the Mhopwar Agency is a mixed form of speech, and in many characteristic features agrees with Rajputānī, or, more especially, with Mīndī. It is sometimes also called *Yādhī*, or, in Barwani, *Rājputī Mīndī*. The *Mīndīs* are a mixed tribe, half *Wāl* and half Rajput, and the *Rājputras* are one of the minor sub-divisions among them. With regard to the dialect of the *Rājputras* of Chhota Udaipur, see below, pp. 60 and f.

The *Wāl* dialect of All Rajpur, on the other hand, is quite different and will be separately dealt with, see pp. 103 and f. below.

Two specimens forwarded from All Rajpur and Barwani, and professing to be written some in *Wāl* and some in *Mīndī*, exhibit the same form of speech, and they will, therefore, be dealt with together.

The broad pronunciation of a short *e* as *ā* or *ā* is very marked. Thus, *ghā*, a house; *marā*, I am dying; *āśā*, having done.

The palatals and *s* have the same sounds as in Western Hindi. Thus, *chā*, go; *chā*, a daughter; *jā*, who; *ā*, seven.

*F*, *v* becomes *h* as in Rajputānī where Gujarātī and the Western Hindī dialects have *s* and *v*; thus, *hā*, twenty; *hā*, a year.

The coronal *l* is sometimes changed to *l* and sometimes confounded with *g*; thus, *āl* and *āl*, feminine; *ghā* and *ghā*, man.

With regard to the formation of words we may note the frequent use of the suffix *ā*; thus, *marā* and *marā*, good; *ghā* and *ghā* have: *ghā* and *ghā*, man; *marā*, high; *hā* and *hā*, he was; *ghā* and *ghā*, they went; *ghā*, they were eating; *marā* and *marā*, hunting, etc.

This use of the suffix *ā* is of interest because it agrees with the use of the corresponding suffix *ā* in Mīndī and *Pāṭhī*.

**Forms.**—The *masculine* gender is very often replaced by the *neuter*, especially in Barwani. Thus, *chā* (All Rajpur) and *chā* (Barwani), gold; *chā* *chā*, a bad deed; *chā* *chā*, thy name.

The plural is formed as in other *Wāl* dialects. Thus, *chā*, a son; *chā*, sons; *chā*, a daughter; *chā* and *chā*, daughters. In Barwani the plural of strong feminine nouns ends in *ā* as in Mīndī; thus, *ghā*-*ā*, man. The suffix *ā* is also used in the oblique plural of *masculine* nouns; thus, *ghā*-*ā*, of the man.

An *s* is often added to the base, especially in All Rajpur. Thus, *hā*, a father; *hā* and *hā*, a son; *hā* and *hā*, a brother; *hā*, a sister. Compare the similar phenomena as in Gujarātī.

The oblique singular sometimes ends in *ā* or *ā*; thus, *hā*-*ā*, of a father; *hā*-*ā*, to the father; *ghā*-*ā*, of a man.

The usual case suffixes are,—case of two agent *ā* and *ā*; dative *ā*, *ā*, *ā* and *ā*; ablative *ā*, *ā*, *ā* and *ā*; genitive *ā*, *ā*, and *ā*; locative *ā* and *ā*. Thus, *hā* (All Rajpur) and *hā* (Barwani), by the father; *ghā*-*ā*, to the father; *ghā*-*ā*, to the servants; *ghā*-*ā*, to me; *ghā*-*ā*, in happiness; *ghā*-*ā*, from heaven; *ghā*-*ā*, from in the well; *ghā*-*ā*, of the father; *ghā*-*ā*, of the father; *ghā*-*ā*, of Chaudhūr; *ghā*-*ā*, in the house; *ghā*-*ā* (Barwani), in the field.



**PRONOUNS.**—The following are the personal pronouns :—

<i>mi</i> and <i>hi</i> , I	<i>si</i> , thou	<i>po</i> , he.
<i>mi-hi</i> , <i>mi-ai</i> , to me		<i>po-hi</i> , <i>hi-hi</i> , to him.
<i>mi-hi</i> , <i>mi-ai</i> , my	<i>hi-hi</i> , <i>hi-ai</i> , thy	<i>po-hi</i> , <i>hi-hi</i> , his.
<i>(h)am</i> , we	<i>hi-hi</i> , <i>hi-ai</i> , you	<i>po</i> , they.
<i>(h)am-ai</i> , our	<i>hi-hi</i> , <i>hi-ai</i> , your	<i>po-hi</i> , their.

Demonstrative pronouns are *ya*, this, genitive *hi-hi*, oblique *hi-ai*; *mi*, that, definite *hi-hi*, oblique *hi-ai*. A demonstrative base also occurs in *ai-hi*, that; *ai-hi*, there; *ai-hi*, then, etc.

The relative pronoun is *hi* and *hi*, which. 'Who?' is *hi*, genitive *hi-hi*; 'what?' is *hi-hi*, etc.

**VERBS.**—The present tense of the verb substantives is formed as follows :—

Singular, 1. <i>ai-hi</i> , <i>ai-hi</i>	Plural, 1. <i>ai-hi</i> .
2. <i>ai-hi</i>	2. <i>ai-hi</i> , <i>ai-hi</i> .
3. <i>ai-hi</i>	3. <i>ai-hi</i> .

The past tense is *hi-hi*, *hi-hi* or *hi-hi*, plural *hi-hi*, etc.

The conjunctive present of finite verbs, which is often used as an ordinary present, is formed as in other Shai dialects. Thus, *mi* *mi-hi*, I strike; 2. *mi-hi*; 3. *mi-hi*; plural, 1. *mi-hi*; 2. *mi-hi*; 3. *mi-hi*.

The ordinary present and past tenses are regularly formed; thus, *po* *po-hi*, they go; *hi* *hi-hi* (or *hi-hi*), they stretch.

The present participle, with the addition of the suffix *hi*, is used as a present definite and an imperfect. Thus, *mi* *mi-hi-hi*, I am striking, I strike; *hi-hi-hi*, they were eating.

The future of the verb *hi-hi*, to strike, is—

Singular, 1. <i>hi-hi</i>	Plural, 1. <i>hi-hi-hi</i> .
2. <i>hi-hi</i>	2. <i>hi-hi-hi</i> .
3. <i>hi-hi</i>	3. <i>hi-hi-hi</i> .

In Barundi the periphrastic forms *mi* *mi-hi-hi*, I shall strike, etc., are used besides, as is also the case in Shai.

The verbal noun ends in *ai*, oblique *ai-hi* (or *ai*). Thus, *mi-hi-hi* to strike; *ai-hi-hi*, in order to give; *mi-hi-hi* *ai-hi*, sound of beating; *po-hi-hi* *ai-hi*, intention to go. Occasionally we also find forms such as *hi-hi-hi* to fill (Barundi).

The conjunctive participle ends in *i* or *hi* (*hi*); thus, *hi-hi*, having eaten; *hi-hi-hi*, having done; *hi-hi-hi*, having risen. The final *i* is sometimes dropped. Thus, *mi* *hi-hi*, he had died.

The two specimens which follow have been received from A. B. Rajpur as representing the so-called BMS system in that State. The first is the beginning of the Parable and the second is the deposition of a witness. They have been proposed at different times and are quite independent of each other.

[ No. 12.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILI OR BHILŌPI.

(Ain Rajpoot States.)

## SPECIMEN I.

Kula mārān dāi pēya hārā. Tāhā-mā mārā-pēt  
*A-certain man-of two sons were. Them-among by-the-son-of-son*  
 kalyā, 'apā mārā-dāhā mārā wāp māt dā' Wā, dāhā  
*it-was-said, 'your property-from my share was-to give' And for*  
 dāhā-mā mārā-pēt sra dāhā hārā dā dāhā pēt;  
*days-to by-the-son-of-son all together having-made for country-to be-wed;*  
 wāi dāhā sra mārā kārā hārā-pā pā mārā-mā mārā hā  
*and there all property spent making-after that country-to by feeding*  
 pāyā. Tāi pā-hā mārā pāyā mārā. Tāi pā mārā-mā-mā dā  
*fall. Then him-to dāhā to-fall began. Then that country-to-of one*  
 mārā dāhā wāi. Pā dā mārā dāhā-mā dāhā  
*man-of was to-kept. By-him then him was feeding-of-for his*  
 kārā-mā mārā. Tāi sra pā-hā hā dā pā hā pā  
*field-to was-was. Then sra whatever all that he eating became,*  
 wāi dā hā kārā hā kārā-mā dāhā mārā  
*but him-to by-anybody anything eating-for was-not.*



Wā'ra mā chān-mā nāi gāp. Nā pāh'wāi-mā mān'cāi kōi-  
 Therefore I station-in not word. And Fairly arbitration having-  
 mē dā dā'ra kōmānā jang'ā-mā dānā kōpā. Tōh-pā-  
 made the cattle number-of confusion-in to-give were-not. Thereupon  
 Kōmānā mān'ā mān'ā mān'ā mān'ā Nāhāipōi-mā mā dā dā,  
 Kōmānā's corpse that-time village Nāhāipōi having-burned were-given,  
 mē āpā-mānā ānā-mā dā'ra māi gāp.  
 and to-day-ill me-to cattle not were-given.

# FREE TRANSLATION OF THE FOREGOING.

My name is Kāhā, and my father's name Nāhā. By caste I am a Māhā. I live in Pāyānā, Pāyānā Chānāpā, and am a cultivator.

Question.—The sister Kōhā, the wife of Rānā, who lived in Nāhāipōi, has died. Write down what they knowest about the circumstances of her death.

Answer.—About a month ago Kōhā's Wānā, a Māhā from Nāhāipōi, Pāyānā Chānā, came to me one day in the evening and said, 'thy sister has been ill, and has now died, go and look to it.' In the morning of the following day I set out and went to Rānā's house in Nāhāipōi and saw my sister's body. I then observed two marks of a stick on the right side of her belly. I then said to her husband, Rānā, 'my sister has died, because thou hast beaten her. I will go to Māhā and make a statement in the police station.' Thereupon my brother-in-law and Chōyā Tōjā of Nāhāipōi and other men entreated me and said, 'don't go to the station. We will settle the matter about the matter for you.' Therefore I did not go to the station. The village council settled the matter and ordered ten pieces of cattle to be given on account of the murder. Rānā's corpse was then instantly burned in Nāhāipōi, but even now the cattle has not been handed over to me.

The so-called *BHILI* of All Rajpur is practically identical with the *dihebi* (Described in the preceding specimens. The beginning of the Fable of the Prodigal Son which follows will be sufficient to show this.

[No. 14.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHILI OR BHILŌJ.

So-called *BHILŌJ* DIALECT.

(ALL RAJPUR STATE, BHOOPUR AGENT.)

Ei kāmā dai dhōd hō'ā. Thāt-mā nāhā dhōd  
*A-certain man-of his was gone. Then-among by-the-son-in-law was*  
 hīp-hīp kōyē, 'bāhā, ghā-mā jē dhōd dhōd-mā d mīhā  
*father-to it-was-said, 'father, house-in what is that-in-from my*  
 mīh mīhā dā. Thāt pālā - pālā-hīp vīp dhōd. Ghōd  
*there was-to give. Then by-him his-wife a-drove was-given. Many*  
 dhōd mīh hōyā, nā nāhā dhōd vīp hōyā hōyā nā  
*days not became, and the-son-in-law was there together was-made and*  
 dhōd jī rōyē; nā wāhā dhōd-mā nā mī  
*a-for (country)-to going was; and there various-ding-in all property*  
 'hōyā. Sāh mī dhōyā mī dhōd mīh kī pādē;  
*was-wanted. All property was-wanted then there a-great family fell;*  
 nā pālā kharī hōyē; nā dhōd kharī ghā pālā jī  
*and he poor became; and dhōd kharī to-house he having-gone*  
 mīh Kā tī-nā pālā-hīp kharī-mā sīrā dhōd mīhā.  
*field. and thereby him-to field-in sīrā to-great was-went. Which*  
 kī pālā sīrā kharī pālā kharī hīh mīh;  
*house those sīrā were-selling he having-sold was would-have-taken;*  
 kī vīhā kī kharī mīh dhōd. Thāt pālā kī  
*because him-to anybody anything not was-giving. Then he cautious*  
 hōyē, nā pālā kōyē kī, 'mīhā bāhā kharī  
*became, and by-him it-was-said that, 'my father's how-many*  
 dhōd/hīp-hīp kharī rīh jī sīh pālā kī;  
*several-to having-sold having-remained ways-to so-much bread there-is;*  
 nā mī kharī mīh. Mī vīhā rīhā bāhā jī  
*and I hungry was-dying. I having-cried my father now will-go*  
 nā kharī kī, "mī dhōd-mā ghā-mā nā thāt-mā kharī  
*and will-say 'that, "by-me God-of house-in not there-to had*  
 kī hōyē; nā hārī dhōd hōyā kharī tīh mī mīh  
*was-drove; and was thy was you-was-said is I not*  
 rōyē; nā tīh kharī dhōd/hīp kīh dī tīh mīh  
*remained; and there thy several to having-given like-that was-to*  
 kī ip." Thāt pālā vīhā kharī hīh jīh gūp.  
*also give." Then he having-cried his father-now went.*

The SHILL dialects of the Barwani State have been reported under the names of SHILUK and SHILUKI SHILL. They are essentially identical with the dialect spoken in Ali Rajpore, and they do not call for any separate remarks. The beginning of the Parable of the Prodigal Son, which follows will be sufficient as an illustration of the so-called SHILL.

[No. 15.]

# INDO-ARYAN FAMILY.

# CENTRAL GROUP.

## SHILL OR SHILUKI.

SHILLUK DIALOGUE.

(BARWANI STATE.)

Kai ad'm'ka dō shikōi thā. Wō-ma-m nān-nō dō-jōi-th  
*A-certain man-of has now come. This-is-of the-son-in-law-by the father-to*  
 kōpō ki, 'dajj. jō-kōi thān shōi wō-ma-m mōi wip  
*there-would that, 'father, whatever property is that-in-of my share*  
*ma-in shikōi.' Thā nān kō-pā thān wōi dōjō. Chōp dōi*  
*me-to give.' Then him-by his property dividing was-given. Many days*  
 mōi gōyā ki nān shōi-kōi nō mōi mōi kōi kōi  
*not passed that the-son-in-law only all property together having-made*  
 dō dō jōi mōi nō wōi kōi-kōi-th thōp dōi nō kōi  
*for country going was and there violence-with few days-in his*  
 nō thān gōi dōi. Jō nō thān wōi  
*all property wanting was-given. If then all property squandering was-given*  
 nō wōi mōi kōi pōpō, ān wōi nōi kōi gōi.  
*then there by famine felt, and he destitute having-become mind.*  
 ān wōi kōi pōi-kōi-th nō jōi kōi gōi nō, jōi  
*And there having-gone inhabitants-in-from one-of in-house stayed, when-by*  
 jōi nō shōi-kōi mōi kōi. Jō nō dōi kōi thā wōi  
*for some food-to he-came-ent. Which some kōi eating were that*  
 nōi kōi kōi, ān kōi mōi wōi-th dōi thō. Thō wōi-th  
*asking eating went, and anybody not him-to giving was. Then him-to*  
 mōi thā nō kōi kōi. 'mōi dōi-kōi jōi dōi-kōi-th  
*now came, and to-say began, 'my father-of was come-to*  
 kōi-kōi-th gōi wōi kōi, ān kōi kōi mōi. Ab kōi kōi  
*eating-from much bread is, and I longer do. Now I having-asked*  
 kōi dōi-kōi jōi jōi-kōi-th ān, wōi-kōi jōi kōi-kōi, 'ān  
*my father-of side going-will-be and him-to having-gone will-say, "O*  
 dōi, nōi thā-wōi-kōi nō jōi-kōi. nōi ān kōi kōi kōi  
*father, by-me God-of him-to against and thy before do*  
 kōi-kōi."'  
 wōi-dōi-kōi."



अपुनः	न	तिरि	अपु	पुनः	ह्युनः ;	मे	वपु	तिरि	अपुनः
अपुनः	अपु	तिरि	अपु	पुनः	ह्युनः ;	मे	वपु	तिरि	अपुनः
अपुनः	पुनः	अपु	अपु	अपु	अपु	अपु	अपु	अपु	अपु
अपुनः	पुनः	अपु	अपु	अपु	अपु	अपु	अपु	अपु	अपु
अपुनः	पुनः	अपु	अपु	अपु	अपु	अपु	अपु	अपु	अपु
अपुनः	पुनः	अपु	अपु	अपु	अपु	अपु	अपु	अपु	अपु
अपुनः	पुनः	अपु	अपु	अपु	अपु	अपु	अपु	अपु	अपु
अपुनः	पुनः	अपु	अपु	अपु	अपु	अपु	अपु	अपु	अपु
अपुनः	पुनः	अपु	अपु	अपु	अपु	अपु	अपु	अपु	अपु
अपुनः	पुनः	अपु	अपु	अपु	अपु	अपु	अपु	अपु	अपु

The Bhill dialects spoken in All Rajpur and Barward gradually merge into Nivāḍi. We shall now turn to the dialects which form the link between the Bhill of Māhārāṣṭra and Standard Gujarāt.

The Bhill of the Baria State of the Nawānagar Agency is known under the name of Bhill and Bhill-vi. We shall first take the so-called Bhill.

Our knowledge of that dialect is based on a list of Standard Words and Phrases which has not been reproduced.

'Home' is always *ghar*, not *ghar* or *ghar*.

The palatals are usually retained; thus, *chhār*, a son; *chhār*, a son; *chhār*, a son. Or is, however, also changed to *son* in other Bhill dialects of the neighbourhood; thus, *son*, *son*.

The plural of *son* is *son* and *son* in *son*; thus, *chhār*, daughters.

'We' is *son*; 'you' *son*; and 'they' *son*, *son* and *son*. 'Who' is *son*, *son* and *son*.

The present tense of the verb *son* is *son*, *son*, *son*, *son*; plural *son*, *son*, *son*, *son*. The past tense is *son*, plural *son*.

The future tense of *son* is *son*, to strike, is *son*, *son*, *son*, *son*; plural *son*, *son*, *son*, *son*.



## RĀṬH'VĪ.

The Rāṭh'wā are a tribe living in the forests in the southern part of Berā, and the northern part of Chitawa Taluqar in the Kowakachika Agency. They are said to be settlers from Rāch, a district in Ali Bayan. Compare pp. 51 and 52, above. They do not write for a long time in one place, but move from one tract to another.

Rāṭh'vī has been returned as the dialect of 8,400 individuals in Kowakachika. It is almost pure Gujarātī, as will be seen from the beginning of the Parable of the Prodigal Son which follows:—

Note only the Gujarātī form *ām-ak*, to show. Compare Chitawī *ām-ak*, there.

[No. 17.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀṬH'VĪ OR RĀṬH'VĪ.

RĀṬH'VĪ DIALECT.

(CHITAWA TALEQUA, KOWAKACHIKA.)

Ek mēpāh-ak dīl bēh hāh. Nē ā-ak-ak kōṭhāḥ  
*One man-to two son were. And three-to-1 by-the-prince-*  
 bāh-ak kalyē kē, 'ba, mīṭh-ak vīkhi kīng mē-ak ēp.  
*father-to it-was-said that, 'ba, property-of being-divided share me-to give.'*  
 Nē āpā tām-ak mīṭh vīkhi ēp. Nē dākā  
*And by-him them-to property having-divided was-given. And few*  
 dākā pākhaḥ kōṭh bēh hāh āpā kōṭh kōṭh chāḥkē  
*days after the-prince son all together having-made for*  
 āh-ak ēpā, nē vīl mēpāhā pāk-ak mīṭh vīl  
*country-to went, and there riotousness-in his-own property having-squandered*  
 mīṭh. Nē āpā mē kīh-ak dākā the-pākā to  
*was-thrown. And by-him all having-gone was-gone therefor that*  
 āh-ak mēpā dākā pākā, nē ā-ak vīl pāk-ak ēp. Nē  
*country-in a-great famine arose, and him-to went to-fall layen. And*  
 ā pākā to dākā vām-ak ā-ak vīl ēpā. Nē  
*he having-gone that country-of ēpā me-1 in-the-house stayed. And*  
 āpā pāk-ak kīh-ak hām-ak chāṭ-ak kōṭh āh mīṭh. Nē ā  
*him-by his-own field-in active feeding for him was-went. And what*  
 āpā hām kīhā hāh āh-ak-ak pāk-ak pē, hām-ak ā-ak  
*lands the-own eating were them-to-from his-own body to-fill his*  
 mē. hāh. And kōṭh ā-ak āpā mē,  
*mind was. And by-angels him-to was-given not.*

## CHĪRĀMĪ.

The Chīrāmī are a wandering tribe in the Bombay Presidency. Chīrāmī has been referred to as a separate dialect only from the Parach Mahals and Thana.

In the Parach Mahals they wander about in Habel and Kahi and are said to have immigrated from Kathiawar.

In Thana they are found in Vada, Mustad, Karja, Bhivoli, Baholai and Parol. They are said to have come from Malagasia in India.

The estimated numbers of speakers are—

Parach Mahals . . . . .	100
Thana . . . . .	1,000
Total . . . . .	1,100

No specimens have been received from Thana. The Chīrāmī of the Parach Mahals is of the same kind as the various dialects spoken in the neighbourhood, and can most properly be styled a form of Gujarātī Bhili. We shall only note a few characteristic points. *z* and *s* are interchangeable. Thus, *ma-z* and *ma-z*, to me; *ma-z*, my; *ma-z*, thy. In such cases *l* is sometimes written; thus, *ma-l* or *ma-l*, my.

With regard to pronouns we may note the forms *āpā*, he; *āpā*, they; *āma*, I, me.

The present tense of finite verbs is formed by adding the verb substantive to the present participle, and not to the conjunctive present. Thus, *āz māyā chāz*, I strike.

In most respects, however, Chīrāmī closely agrees with Gujarātī Bhili as will be seen from the beginning of the Fable of the Prodigious Son which follows.

[ No. 10.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILĪ OR BHILŌPĪ.

ORIGINAL DIALOGUE.

(THE FAMOUS MARRIAGE.)

Ek	mānāh-nā	hān	dāyā	hālā;	nā	ā-mā-nā	mānā	hālā
One	man-to	two	one	water;	and	there-is-of	the-son	by-brother
hā-nā	hāyā	hā,	'hā,	māyā-nā	hāyā	mā-nā		
the-father-to	it-man-said	that,	'father,	the-property-of	there	man-to		
with	āpā.	Nā	hā	āpā-nā	māyā	with		
being-divided	give.	And	by-him	them-to	property	being-divided		
hālā.	Nā	hāyā	āpā-nā	nānā	dāyā	hālā	hālā	
was-given.	And	as/for	give-in	the-son	was	all	superior	
hālā	hā	māh-nā	gā,	nā	hā	māyā-nā	upāyā	
being-done	another	country-into	went,	and	there	pleasures	being-made	
māyā	māyā	nāhā.	Nā	hā	hālā	hālā		
property	being-open	was-thrown.	And	by-him	all	being-open		



## AHIRI OF CATCH.

The Ahirs or Ahirns are a class of cowherds in Cutch, and are found in the north and east of Bhuj, in the east of Kachhi and the west of Wagar. According to their traditions they originally accompanied Kishka from Mathur to Ghous in Kathiawar and thence came to Cutch. Their number has been estimated for the use of this Survey at 80,000.

Ahirs are also found in Kathiawar and Khandesh, and, outside of the Bombay Presidency, in Central India, Rajputana, the United Provinces and the western part of Bengal.

The Ahirs everywhere use a local form of the language of their neighbors. The same is also the case in Cutch, where their dialect is sometimes also called *Apiri*. Short specimens of it have been printed in the *Quarterly of the Bombay Presidency*, Vol. v., p. 18.

The Ahiri of Cutch is, in most characteristics, a Gujarati dialect. In some features, however, it agrees with Gujarati *Noli*, and it has been found convenient to deal with it in connection with those forms of speech. In doing so the Ahirs of Cutch will be brought into relation to the Ahirs of Khandesh, and it will not be necessary to separate them from the Chitans who look on them as their kindred.

The specimens printed below will be sufficient to give a good idea of the dialect, and it will only be necessary to draw attention to some points in which it differs from ordinary Gujarati.

Gujarati *ā* is replaced by an *ā*, which is pronounced as a strong aspirate, somewhat like the *ah* in German "ach." It has been distinguished from the ordinary *ā* by *ā̇*, under *ā*. Thus, *ghā̇*, seven; *dhā̇*, less; *bhā̇*, *āh*. *ā̇* and *ā* are sometimes interchangeable; thus, *dhā̇**ghā̇*, you will warm yourself; *mar'ā̇*, you will strike; *ā̇* and *ā*, they are.

*ā̇* is often interchangeable with, and probably also pronounced as, *ā*; thus, *āhā̇*, *ā*, and *ghā̇*, they are; *kar'āhā̇*, you will make; and *ā̇*, you will strike. The writing of *āhā̇* is probably due to the influence of Standard Gujarati.

A dental *d* is commonly cerebralized. Thus, *dhā̇*, say; *dhā̇*, father; *ghā̇*, grandmother.

Cerebral *g* between vowels is pronounced *r*; thus, *ghā̇**ghā̇*, a horse. It has been dropped in *ghā̇*, he fell, here agreeing with Kachhi, Panjābi, and Sindhi.

**Nouns.**—The center gender has almost disappeared; thus, *āhā̇**ghā̇*, a child, *ghā̇**ghā̇**ghā̇*, it was said by the son. Forms such as *ghā̇**ghā̇*, gold, etc., are probably due to the influence of Standard Gujarati.

The plural is formed, as in Gujarati, usually, however, without the suffix *s*; thus, *ghā̇**ghā̇*, horses. Note the plural of strong feminine nouns which ends in *ā̇*; thus, *ghā̇**ghā̇*, women.

The case-suffixes are the same as in Gujarati. In the dative, however, *ā̇* is seldom used and commonly replaced by *ghā̇*, and in the ablative the suffix is *ghā̇*, which is inflected as an adjective. Thus, *dhā̇**ghā̇*, to a father; *and'ā̇**ghā̇* *ghā̇* *ghā̇* *ghā̇* *ghā̇* *ghā̇*, where do you come from? *Chāp'ghā̇* *ghā̇* *ghā̇* *ghā̇* *ghā̇*, I come from Chāp'ghā̇. Note also the oblique plural of masculine nouns which ends in *s* and corresponds to Khandesh *ās*; thus, *ghā̇**ghā̇* *ghā̇* *ghā̇*, from the fathers.

With regard to pronouns we may note the form *marā̇*, to me (compare *marā̇*, my), *ghā̇*, who? *dhā̇*, whose; *dhā̇*, what?

**Verbs.**—The present tense of the verb substantive is,—

Singular, 1. <i>chhā</i>	Plural, 1. <i>chhāñ</i>
2. <i>chhi</i>	2. <i>chhi</i>
3. <i>chhi</i>	3. <i>chhi</i>

*S* and *h* are often substituted for *chh*. See above. The past tense is *chhi*, plural *chhi*.

The present tense of finite verbs is formed by adding the verb substantive to the present participle and not to the conjunctive present. Thus, *āñ maro chhā*, I die.

The conjunctive present has the same terminations as the present tense of the verb substantive. Thus, *āñ mātā*, I may see. Forms such as *āñ chhāñ*, I may tell, are Gujarati.

The future of *marāñ*, to strike, is,—

Singular, 1. <i>marāñ</i>	Plural, 1. <i>marāñ</i>
2. <i>marāñ</i>	2. <i>marāñ</i>
3. <i>marāñ</i>	3. <i>marāñ</i>

Instead of the characteristic *a* of this form we also find *h*, and even *chh*; thus, *marāñ* *āñ* *hāñ*, you will warm yourself; *āñ* *hāñ*, I shall go. The *chh* seems to be an attempt to write the Gujarati form correctly, and the proper form seems to be those the characteristic consonant of which is *h*, just as in the case of the Gujarati Dialect of Mahabharata.

The conjunctive participle ends in *ā* or *āñ*; thus, *chhāñ*, having divided; *marāñ*, having struck.

Of the two specimens which follow the first is the beginning of a version of the Fable of the Prodigal Son, and the second a dialogue between two Akins.

[No. 19.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

Akin Diakon.

(Contd.)

### SPECIMEN I.

Ek	marāñ-āñ	he	chhāñ	hāñ	Te-āñ	chhāñ	marāñ-āñ	chhāñ
One	marāñ	two	son	was.	Thou-son/son	by-the-son	son	son
hāñ	hāñ	'hāñ	chhāñ	hāñ	'hāñ	chhāñ	hāñ	hāñ
My-father-to	is-son-and,	'father,	my	share-of	what	property	may-be	
1	marāñ	hāñ	chhāñ	hāñ	hāñ	hāñ	hāñ	hāñ
that	was-to	having-divided	gave	My-son	share	property	to-son	
chhāñ	chhāñ	hāñ	hāñ	hāñ	hāñ	hāñ	hāñ	hāñ
having-divided	was-son.	4-son	hāñ	hāñ	hāñ	hāñ	hāñ	hāñ
hāñ	hāñ	chhāñ	hāñ	hāñ	hāñ	hāñ	hāñ	hāñ
collected	having-made	distance-of	a-country	going	was.	and	there	hāñ
hāñ	hāñ	hāñ	hāñ	hāñ	hāñ	hāñ	hāñ	hāñ
property	is-hāñ	having-gone	was-there-son.	hāñ	hāñ	hāñ	hāñ	hāñ

mīkypō tōtō ē ōh-mā mōtō phar pyō; and pōh  
 considered then that country-into a-great famine fell; and himself  
 ōh-mā se'wa mīkypō. Pōhōh is jant to ōh-mā to  
 want-to to-come before. Then he having-gone that country-of one  
 reason kōtō ya. Tōhō ō-mō pōt-mō kōtō-mō kōtō-hō chōwa  
 indignant with him. By-him him-to his-own field-in some to-praise  
 mīkypō. Hōtō jō phōra kōtō to to kōtōhō to  
 to-see-see. The-seeing which kōtō seeing were there having-seen him-(by)  
 kōtō-hō jō kōtōhō hō; jō ōhō hōhō hō  
 pleasure-with help filled would-have-been; but to-him by-seeing anything  
 no hōh.  
 not see-see.

[ No. 20.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

ARIAL DIALECT.

(CIVIL.)

## SPECIMEN II.

## A DIALOGUE.

Hāya hāya, Rām-Rām. Tāñā āwā kīyā-thā at?

Well, ah, Rām-Rām. You coming where-from are?

Mē (Chāpātā-thā āwā hā.

I Chāpātā-from coming am.

Wāyāñ-mē tāñā khat khatā hātā hātā Tāñā-jātā kīyā

The rain-is you much troubled because will-be. You-for for

am mēñ? jātā wā kīyāñ āyāñ āyāñ āyāñ āyāñ āyāñ

happening-made may-I get? a-little time you-will-come-possibly? then to-you

jātā thātā. Tāñā-jātā kīyāñ kīyāñ kīyāñ kīyāñ kīyāñ

good will-be. You for what most may-I order?

Mā-ot āyāñ jātā-ot mā-ot.

Mā-to fast-come eating not-be.

Hāyā hāyā jātā-ot kīyāñ kīyāñ kīyāñ kīyāñ kīyāñ

Hāyā what eating-not-will do? Little much what may-please

ā khat.

That eat.

Hāyāñ tāñā kīyāñ hāyāñ hāyāñ hāyāñ hāyāñ hāyāñ

Now third because do. Water to-drink give.

Tāñāñ kīyāñ kīyāñ kīyāñ kīyāñ kīyāñ kīyāñ

Your clothes moment-about time to-the-room to-dry may-I get?

Hāñā, māñā.

Well, yes.

Tāñā-jātā kīyāñ kīyāñ kīyāñ kīyāñ kīyāñ kīyāñ

You-for what most shall-I order?

Mē tāñāñ kīyāñ hāyāñ hāyāñ hāyāñ hāyāñ hāyāñ

Me-by you-to aid do, hunger not want.

Thāyā kīyāñ hāyāñ hāyāñ hāyāñ hāyāñ hāyāñ

A-little kīyāñ and bread happen-eaten take.

Hāñā, tāñāñ māñāñ kīyāñ hāyāñ hāyāñ hāyāñ hāyāñ hāyāñ

Well, your wish do then have-it-made.

Tāñāñ hāyāñ hāyāñ hāyāñ hāyāñ hāyāñ hāyāñ

Your at-home happy glad are?

Tadl-l-y	qñk	chh	pa	ph	pa
All-rows	will	are,	but	my-grandmother	the-day-before-yesterday
much	gñ.				
having-died	will.				
Tñ-lj	hñ	thp	hñ?		
How-is	what	become	was?		
Chair	q	the	is.		
Four days	four	more.			
Tañl-nl	hñar-nl	mol	hñ	thp	at?
Your	field-in	crops	has	grown	are?
On	warjñ	hñh	thp	nl,	thp
This-year	rain	much	become	not,	therefore
				much	grown
					not-are.
A	qñh-nl	hñh	paid	dñ?	
Those	hñh-for	how-much	you	were-given?	
Mñ-lj	hñh	chñ	h	hñ	hñh.
He-is	only-half	four	hundred	hñ	were-expanded.
A	qñh	hñ	vñhñ?		
These	hñh	you	will-are?		
Fñl	hñ	dñh	is	vñhñ.	
Enough	hñ	you-give	then	I-will-are.	
Tañl	h	is	h	hñ	qñ.
To-you	I	three	hundred	hñ	may-give.
To	h	hñl-nl	hñ	vñhñ	chñ?
These	hundred	hñ-for	what	to-be-are	is?
Hñ	hñ	qñh	hñ	at	is
I	suppose	the-hñh	at	are	then
					are-great
					price
					high
					is.
Tañl-nl	dñ-nl	vñh	hñ	vñh-nl	hñhñ?
Your	daughter-of	marriage	what	vñh-in	will-you-are?
Mñ	hñ-nl	warjñ	vñh	vñh	to-vñh
My	grandmother's	necessary	today-you	will-be	that-of/for
hñ.					
I-will-make.					
Añ-nl	vñh	vñh-nl	hñ	hñ	vñh.
To-day-of	at-night	are	in-house	having-stay?	stay.
Hñ.	Mñ	hñ	Thñ	hñhñ	vñh.
He.	He-is	in-the-evening	Thñ	to-are	is.
hñhñ	hñ	q	vñh-nl	hñ	hñ.
Later	some	day	are	in-house	come.
But	hñ,	Hñ-Hñ,	hñ	hñ	is.
Fñ	vñh,	Hñ-Hñ,	are	I	shall-go.
Tañl-nl	hñ	hñ	Hñ-Hñ	hñ.	
Your	at-home	all-to	Hñ-Hñ	are.	



## FREE TRANSLATION OF THE FOREGOING.

A.—Well, sit down, God bless you. Where do you come from?

B.—I come from Chagverei.

A.—You must have had a bad time in the rain. Shall I have a fire lighted for you? It will do you good to warm yourself. May I offer you something to eat?

B.—No, I cannot eat now.

A.—Will it do not to eat at all? Take something, as much or as little as you like.

B.—I am thirsty. Give me water to drink.

A.—Shall I put your clothes out to dry in the sun?

B.—Yes, do.

A.—What may I offer you to eat?

B.—I told you that I am not hungry.

A.—But still, eat some *khakoi* and bread.

B.—Well, if you insist, then order it.

A.—Is all well in your house?

B.—Yes, all are well, only my grandmother died the day before yesterday.

A.—What was the matter?

B.—Four days' fever.

A.—How are the crops getting on?

B.—There was not much rain this year, and so the crops are not good. How much have you paid for your bullocks?

A.—Four hundred and fifty *koris*.

B.—Will you sell them?

A.—Yes, if you pay me enough.

B.—I will pay you three hundred *koris*.

A.—Do you think that I will sell them for three hundred.

B.—I thought they were old and then the price was reasonable.

A.—When are you going to make the wedding of your daughter?

B.—When a year has past after the death of my grandmother.

A.—Stay in our house this night.

B.—Thanks, I must be in Dhamay to-night.

A.—Then come to us some other day.

B.—Very well. Good-bye, I am off.

A.—My compliments to all in your house.

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Most of the remaining Hill dialects may be described as connecting the Hill of Mahikantha and neighbourhood with Marathi and Khandali. We have already followed the line of Hill dialects from Mahikantha down into the northern portion of Rewahakha. In Chota Nagpur and Rajpura we find dialects which already show traces of Marathi influence, and this influence increases as we go southwards. The Hill dialects of Thana here, to a great extent, now become forms of Marathi.

## BAREIL.

The Bareils are one of the Hill clans which inhabit the wild hilly tracts in Chhota Udaipur in the Rewarkantha Agency. The number of speakers has been estimated at 1,000.

The Bareil dialect is of the same kind as other Hill dialects of the neighbourhood. It is, in all essentials, a form of Gujarati. The Bareils frequently come in contact with the Bils of Ah Rajpur and Rajpala, and there is a slight tinge of the neighbouring Khindis in their speech.

The two specimens which follow will show the general character of the dialect. The first is the beginning of a version of the Parable of the Prodigal Son, and the second is a short dialogue between a mother and her child.

The *h* which often closes the words in the specimens does not seem to be pronounced. Compare *hai-ed* and *hai-eñ*, to the father, etc.

*Final t* and *e* are often interchanged. Thus, *pipt* and *pipe*, he went.

There is a marked tendency towards nasalization. Compare *aiñ*, I was; *pipt*, he went, etc.

Note also the dropping of *r* in words such as *aiyñ*, dead; *ññ*, at the house. The same tendency is noticeable in many neighbouring dialects and also in the languages to the North-West (Mishit, Lahnda, and Pothohar), all of which belong to the Outer Band of Indo-Aryan Languages.

With regard to the inflexion of nouns and pronouns it should be noted that the old terminations of the genitive and dative, *ai* and *aiñ*, have survived alongside the postpositions *ai* and *aiñ*. Thus, *hai-ai*, of a father; *piññññ*, of a horse; *aiñ-ai* and *aiññ*, to me. Similarly also *mai-ai* and *maiñ*, my; *ññ-ai* and *ñññ*, his. Note also the pronoun *aiññ*, he.

The verb substantive is usually formed as in Gujarati,—

Singular, 1. <i>aiññ</i> .	Plural, 1. <i>aiññ</i> .
2. <i>aiññ</i> .	2. <i>aiññ</i> .
3. <i>aiññ</i> .	3. <i>aiññ</i> .

In the plural, however, the form *aiññññ* may be used in all persons. Compare Khindis *ññññ*.

In the past tense we find *aiñ*, *aiñ-ed*, and *aiññ*, they were. The suffix *ai* or *aiñ* is often added in similar forms, apparently without adding anything to the meaning. Compare *ñññññ*, eating; *aiññññ* and *aiñññ*, given; *aiññññ*, *aiñññ*, and *aiññññ*, given, etc.

For further details the specimens which follow should be consulted.

[No. 31.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILI OR BHILOLI.

BHILI DIALECT.

(CHHOTA UDAPUR, REWARKANTHA.)

## SPECIMEN I.

<i>ñññ</i>	<i>maiñññ-ai</i>	<i>ñññ</i>	<i>aiñññ</i>	<i>ñññññ</i> .	<i>ñññ</i>	<i>ñññññ-ai</i>	<i>ññññññ</i>
<i>One</i>	<i>man-to</i>	<i>Two</i>	<i>sons</i>	<i>were</i> .	<i>and</i>	<i>them is of</i>	<i>by-the-younger</i>



[ No. 22. ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILI OR BHILŌḶI.

BARI DIALOG.

(CHINDA TUNGUR, BHOWALISTRA.)

## SPECIMEN II.

## A DIALOGUE.

āp-ā	qag'i	ma'pāh	hā	thā'pā	gā	hā'ā.	Thā	hāh
Ow	ow	morning-of	grass	to-grow	you	was.	Her	calf
hā	hā'ā.	Thā	qag'i	hā	pā'pā'āh	pā'āh	mā	
at-the-house	was.	Then	the-ow	I	having-taken	her-own	affection	
hā'ā.	Pa'āh,	hā	hāh	gāh	ā.	hāh	chā'ā'āh	
show.	Dear,	then	the-calf	having-called	give.	The-calf	swallow	
hā	hā	ā	qag'i-ā	pā'ā	hā.			
may-become	then	I	the-ow	to-milk	I-may-ā.			
Yā'ā	hā.	ma'ā	āpā	hāh	ā.	ā'ā	ma'ā	
Mother	must	with	having-drawn	not-proper	taking.	A-little	will	
hāhā	ma'ā.							
for-the-calf	keep.							
Jā'ā	hāh,	pā'āh.						
Very	good,	dear.						
Yā'ā,	qag'āh	ma'ā	pā'ā	mā	pā'ā	hā-ā.		
Mother,	one-of	will	to-drink	to-me	good	appears.		
Nā,	I	ā'ā	ma'ā	hā.	hā'āh	mā'ā-ā	pā'ā	ma'ā
Take,	this	little	will	eat.	In-the-evening	supper-of	more	will
āpā.								
I-will-give.								

## FREE TRANSLATION OF THE FOREGOING.

'Our cow went to grass in the morning, but her calf stayed at the house. So she came and loked it to show her affection. Dear, unto the calf. I will milk the cow so that the calf may suck her.'

'Dear mother, don't draw all the milk. Leave a little for the calf.'

'Very well, darling.'

'Mother, I like very much to drink cow's milk.'

'Well, here is a little milk for you. I will give you more in the evening for your supper.'

## PĀW'RĪ.

The Pāw'ra are a tribe of cultivation in Khandesh. Their home is the Akmal Pargana round Bhadgaon. They are also found below the Ghats in Taluka and Shetkuda, and, in small numbers, north of the Nashik and in Kathi. According to information forwarded for the use of this Survey, the number of speakers of Pāw'ri is 26,000.

## AUTHORITIES.—

BRUCE, LEON C. F.,—*On the Satpura Mountains. Transactions of the Bombay Geographical Society.* Vol. ix, 1880, pp. 69 & 70. Contains a Pāw'ri Tale.

*Sketches of the Bombay Presidency.* Vol. vii.—Bombay, 1880. Short note on the dialect on p. 35.

FOSTER, F. J.,—*A Short Hand-Book of the Marathi and Pāw'ri Dialects.* Bombay, 1903.

The Pāw'ri dialect is a form of Gujarati Bhoj. The Pāw'ras deny that they are Bhoj and claim to be the descendants of the Rajput Pīlwan or Pannania of Bhar, and to belong to the Jughla and Udaishah copies of that clan. They say that they have been settled in Khandesh for seven generations. In their manners, customs, and general appearance they differ from the other tribes who inhabit the Satpura. A tradition current in Taluka says that they were driven from Pall or Palagad, a village on the right bank of the Nashik in the Udgaur State, whence they migrated southwards and settled on the tableland of the Satpura, now called Akmal Pargana. Their northern origin is confirmed by their language, which has several points of connection with the Bhoj dialect of Udgaur, and with the Bhoj dialects of Rajpoot, All Rajput, and Barwani.

I am able to give two excellent specimens of this dialect, which have been prepared by Mr. G. B. Brahma, First Assistant, Deputy Educational Inspector, Khandesh, and have been checked and supplied with notes by Mr. A. H. A. Simcox, of the Indian Civil Service, to whom I am indebted for much valuable assistance in regard to the Bhoj dialects of Khandesh and Kathi.

The general character of the dialect is well illustrated by the specimens, and I shall here point out only a few characteristic points. The first specimen is a version of the Parable of the Prodigal Son, and the second a conversation between two villagers.

**Pronunciation.**—The short *a* is often pronounced as an *ā*; thus, *āā*, he was; *āā*, too; *āāchā* *āāchāā*, dancing was heard.

*ō* is often interchangeable with *a*; thus, *āō* and *āa*, he; *pōō* and *pāā*, a horse; *āāhā*, a son. Though the *ā* is invariably stretched as long in the specimen, it is probably often short. Thus, Mr. Varley gives *āāā*, a son.

*Vowels* are often nasalized, as in *āā* or *āā̃*; thus, *āāā* or *āāā̃*, I shall come.

An initial *h* is often dropped; thus, *āā* or *āāā*, a hand; *āāā*, he was; *āāā* (= *āāā*), a deer. So also aspiration is lost in words like *pōō*, a horse; *pōō*, a house; *āāā*, a brother.

*ōā* is probably pronounced as an *e*; thus, *āāāō*, pronounced *āāāe*, a son. Similarly *j* seems to be pronounced as a soft *a*. Mr. Varley gives *āāā*, *āāā*, etc.

*ś* has been replaced by *ś*; thus, *āāāāāāā*, *āāāā*; *āāāā*, gold.

Note the frequent use of the suffix *āā*, which is also found in All Rajput and Chhota Udgaur. Thus, *āāāāā* and *āāāāā*, good; *āāāāā* and *āāāāā*, good; *āāāāā*, I die; *pōōāā* and *pōōāā*, he went, etc. This suffix does not seem to affect the meaning.

**NUMS.**—There are only two genders, the masculine and the feminine, the former being also used as a neuter.

The plural of strong masculine and feminine nouns end in *a* and *ā* respectively. Thus, *chāḥā*, a son; *chāḥāḥ*, sons; *chāḥī*, a daughter, daughters. Sometimes we meet Marathi forms, such as *āḥāḥ* and *āḥīḥ*, wives; *maḥā*, years.

The oblique form is the same as in Gujarati Hindi. Sometimes it ends in *ā* or *āḥ*, (as in All Rajpur) as in *chāḥāḥ*, (to) the son; *chāḥā-ā*, of the father; and sometimes in *ā*, as in *chāḥā-āḥ*, on the head; *chāḥā-ā*, of God.

The subject of a verb is put in the case of the agent, when the predicate is the past tense of a transitive verb. Thus, *chāḥā pāḥā* and *chāḥā chāḥā*, the father divided (and) gave his own property. The usual case suffixes are,—

- Agent and instrument, *ā*.
- Dative, *āḥ*, *ā*, or no suffix.
- Attitive *chāḥā* (not *chāḥā* as elsewhere).
- Genitive, *ā*.
- Locative, *āḥ*, *āḥ*, *āḥ*, *āḥ*, *āḥ*, *ā*.

Thus, *chāḥā*, by the father (the property was divided); *chāḥā*, (I die) by hunger; *chāḥā-āḥ*, to the father; *chāḥā-ā*, to a man; *chāḥāḥ*, (he said) to the son; *chāḥā-pā-chāḥā* from near a father; *chāḥā-ā-chāḥā*, from among them; *chāḥā-ā*, of a father; *chāḥā-ā*, of the property; *pā-āḥ*, *pā-āḥ*, in the house; *chāḥā*, in the country.

Adjectives follow the Rājasthānī and Gujarātī system of being put into the locative or agent case, when agreeing with a noun in that case. Thus, *pāḥā chāḥāḥ*, in this past year; *chāḥā chāḥā-ā*, by the son who.

**Numerals.**—There are no numerals beyond twenty. 'Fifty' is 'two hundred and ten,' *chāḥā chāḥā chāḥā*.

**Pronouns.**—'I' 'by me' is *chāḥā* (Mr. Vaidya's *āḥ*, etc., is not borne out by other authorities); *chāḥā*, me; *chāḥā*, my; *chāḥā*, we; *chāḥāḥ*, to us; *chāḥā*, our.

*Thā*, *chāḥā*, thou; *chāḥā*, thou; *chāḥā*, *chāḥā*, by thee; *chāḥā*, thy; *chāḥā*, you; *chāḥāḥ*, to you; *chāḥā*, yours.

The demonstrative pronouns are *chāḥā*, *chāḥā*, and *pāḥā*, he, that; *chāḥā chāḥā*, *chāḥā chāḥā*, *chāḥā chāḥā*, *chāḥā chāḥā*, to him; *chāḥā*, by him; *chāḥā-ā* and *chāḥā*, his; *chāḥā*, *chāḥā*, they. Compare *chāḥā* in Hindi and the Hindi of All Rajpur.

*Thā* or *pāḥā*, this; *chāḥā chāḥā*, *chāḥā*, *pāḥā*, those. The feminine singular does not occur in the specimens.

*Apāḥā*, *pāḥā-ā*, or *chāḥā-ā*, own.

*Chāḥā*, who? *chāḥā*, what?

**Verbs.**—The present tense of the verb substantive is *chāḥā*, plural also *chāḥāḥ*. Compare Hindi *chāḥāḥ* and Khāsāḥī *chāḥā*. The past tense is *chāḥā*, plural *chāḥāḥ*.

**Finite Verb.**—Only a few forms of the old present occur. These are, *chāḥā*, I shall give; *chāḥā*, I shall come; *chāḥā*, he now come; *chāḥā chāḥā chāḥā*, where-from shall I-give? *chāḥā*, it falls; *chāḥā*, it is got. The usual form of the present tense is made by adding *chāḥā* to the present participle; thus, *chāḥā chāḥā*, goes; *chāḥā chāḥā*. Compare Hindi *chāḥā*, eating. Hindi of All Rajpur and Barwāl *chāḥāḥā*, I strike.

The past tense is formed by adding *pāḥā* or *chāḥā*, thus, *pāḥā* or *chāḥā*, he went; *pāḥā* or *chāḥā*, he fell.

\* *Thā* or *Thāḥā* occurs in Rājasthānī and Marāṭhī, and a present or future is the Marāṭhī form of *chāḥā*.

The future is formed by adding *hi* or *i* to the singular, and *hi* or *hi* and *hi* to the plural. Thus, *hihi-i*, I, then, or he will strike; *hihi*, I shall give; *hihi*, then will begin; *hihi*, he will go; *hihi-hi*, we shall strike, you will strike; *hihi*, we shall see; *hihi-hi*, they will strike; *hihi*, they will become.

Another future ends in *hi* or *hi* and thus has the same form as the infinitive; thus, *hihi* or *hihi*, I shall go, I am off; *hihi*, if I give.

The plural of the imperative ends in *hi* or *hi*; thus, *hihihi*, strike; *hihihi*, give.

The verbal noun ends in *hi* and the conjunctive participle in *i* or *hi*; thus, *hihihi-hi*, for knocking; *hihi*, having given; *hihihi*, having done.

Other forms will be easily recognized from the specimens which follow.

No. 22.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILI OR BHILOTE.

First Dialect.

(TANORA DISTRICT, KHANDWA.)

## SPECIMEN I.

Khatē chē mēn dē chhētē tē. Thā-mē-lēth āpān.  
*Some one man-is they was were. Them-in-from the-younger*  
 chhētē bakhā bālē, 'māhē hē-par jē mēn wāp ēv  
*son to-the-father said, 'my store-on which property-of part will-come*  
 chē mēn tē dē. Pētēn hān pētēn mē mē  
*that to-us going give.' Again by-the-father his-own property dividing*  
 dē. Agē dēhē dēhē mē gōyē, chē āpān chhētē jētē.  
*was-given. Afterwards many days not was, that younger son his-own*  
 wāpē āhē mē tēwēn chhētē dēhē mēhē gōyē.  
*share-of all property having-collected in for country going was.*  
 Chē jēn chē āhē mē khētē-kō-āhētē mēhē gōyē.  
*There having-give he whole property having-mingled-thence empty was.*  
 Chē thā dē-mē mēhē hē pōyē. Pētēn tē khētē jētē  
*Again that country-is his founde arose. Again his eating-of great*  
 vīhē pōyē. Thēl chē ē hēhē mēhē-pāhē jēn pētēn  
*must fail. Then he was good man-own having-gone several*  
 rōyē. Thā mēhē tēnē jētēn khētē-mēhē hēhē mēhēn mēhē.  
*remained. That man(-ly) his-for his fail-is mēn to-buy he-was-not.*  
 Hōyē jē khētē khētē chē khētē jētēn pē; bōmē hēhē hē  
*Since which collected ate that having-eaten his belly to-fill good as*  
 thēn gōyē, pē thān hēnē khētēn mē ēhē. Pētēn chē  
*him-to appeared, but him-to by-anyone to-not was-given. Again he*  
 hētē-par wē. Thē-pētē chē jētēn-hēhē bālē, 'māhē hāhē  
*at-on came. Thereafter he himself-will said, 'my father's*  
 hētē pētēn ēhē jētēn chē ēhē ēhē ēhē, mē mē  
*son many servants-to remaining will-go as-much food is, and I*  
 hētē mēhē. Hēl mē hētē-pāhē jētē, pētēn thēn mē  
*will-keep is. Now I father-own go, again him-to I*  
 hētē, "mē Hētēn dēhēn mē thē hētēn pētē chē; Hēl mē  
*will-say, "I God's to-right and thy to-possess store on; now we*  
 tēn chhētē hētēn mēn mē mē ēhē. Mēhē thā pētēn-mē-lēth  
*thy son to-say my fact not remained. He the servants-in-from*





tsū' at ipā, Fāin jāt chānēt tāt hāt māt hōjāin  
 Ip-āts nāt mānglān, Tāt Ip-māt sū āy nāt pāpāt hōjāin  
 hāt nātāt, chā tsūn-khām tsū tātāt pāpāt hōjāin.  
 nāt nātāt, tsū mānglān-immediātly (Ip-āts) tāt pāpāt nātāt.  
 Tāt-pāt hāt chānēt hāt, 'nāt chānēt, tsū jātāt  
 Tāt-āts chāfāt (tsū-āts) nāt, 'nāt sū, tsū fātātāt  
 nāt-pāt chāt, sū jāt nāt nāt-pāt chāt, chā tāt chāt.  
 nātāt nāt, nāt nātāt pāpāt nātāt tsū, tsū tsū tsū.  
 Tāt Ipā hāt hāt jātāt āy hāt nāt chāt, Tsū tāt  
 Tsū nātāt nātāt tsū-āts tsū-āts pātāt nātāt tsū, Tsū āy  
 hāt nātāt nāt, chā Tāt jātāt nāt; chā nātātāt nāt, chā Tāt  
 hātāt nātāt nāt, tsū nātāt nāt; tsū tsū nāt, tsū nāt  
 jātāt, tsū hātāt.  
 nātāt, tsū-āts fātātāt.

[No. 24.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## KULI OR DHILQUL.

PĀWĀI DIAGON.

(TAMBA TALUA, DISTRICT KATHUA.)

## SPECIMEN II.

## A DIALOGUE.

- Māi.—Kān-rān, pāṭi, Kān-rān, āw bā, Thoṣ lāy nāw ?  
 Māi.—Kān-rān, pāṭi, Kān-rān, Cōmē at, Thy what name ?  
 Māṅg.—Kān-rān, āḥāḥ, vāiri, gōyā lā lāḥ ?  
 Māṅg.—Kān-rān, acquaintance having-forgotten what what how ?  
 Mī Pāṅgān Māṅg pāṭi, āpā Dāḡān-rā mīā nā.  
 I Father-of Māṅg pāṭi, He's Daughter(-is) not were.  
 Māi.—Hā, hāi āḥāḥ, j-āḥ, Tā hāḡ dāḥ kō ?  
 Māi.—Yes, now acquaintance is-regained. Thou will art what ?  
 Māṅg.—Hāḡ kāṭān ? Oḥā dāḥā an pāḥ dāḥāi gōyā.  
 Māṅg.—He'll what-of ? She was and for daughters were.  
 Tāḡ-nā-dāḥ dā dāḥāi gōyā.  
 Therein-from two now remained.  
 Māi.—Dāḥā, lā gōyā ?  
 Māi.—Others where went ?  
 Māṅg.—Hā hāḡ kāḥā ; dāḥā mādī-gā dāḡān gōyā.  
 Māṅg.—One by-a-male was-noten ; the-second rise-on to-daḥā went.  
 dāḥā hāḡā mār-gōyā ; tāḥā rāḡ-rāḡ mār-gōyā ; thoṣ pāḥāḥāi  
 thoṣ dāḡān dāḥā-went ; the-third dāḥā-rā dāḥā-went ; hā after  
 nā, dā vāi pāḡā pāḡā mār-gōyā. Chāḥā-nā-dāḥā  
 nā, hā lightning having-fallen having-kiss-torn dāḥā-went. Girls-in-from  
 dā dāḥāi thoṣ hāḡā mār-nāḥāi ; dāḥāi wāḡ  
 nā pāi āp-āḥā husband having-killed-was-frown ; the-second by-tiger  
 kāḥāi ; tāḥāi pāḡ-rāḡ mār-gōyā ; thoṣ pāḥāḥāi at, dā  
 was-noten ; the-third having-pow-mad dāḥā-went ; hā after nā, dā  
 dāḥāi mār-gōyā ; dāḥāi thoṣ pāḥāḥāi at, dā wāḥā gōyā.  
 having-killed dāḥā-went ; the-other hā after nā, the away went.  
 Māi.—Ar-rā-rā. Nā hāḡ gōyā rā. Hāi hā dāḡāy  
 Māi.—Hā. Nāi pād hāḡā C. Hā mother be-deḡḡāi  
 Hāḡā-rā. Mī hāḡ kārā Hāḡā-rā. Thoṣ kāḥāi kārā  
 dāḥā-rā. Nāi pād nā-rān O-God. Thy noble-like-kind how-must  
 dāḥā ?  
 hā ?

Muñg.—Dai vñā-n dāhā jñān kñāi cñā. Tñi jñā.  
*Muñg.—Two families-and two-af' pairs' land is. Its assessment*  
*is to repay labour.* Kñāi kñāi kñāi kñāi  
*one hundred repay all. Cultivation having-made what will profit ?*  
*For it labourers.*  
*Will not be-filled.*

Mñi.—Tñi vñāi hñāi vñāi pñāi. Tñi tñi hñāi  
*Mñi.—In this year good raising-comes may-fall, then crop will*  
*pile.*  
*will-ripen.*

Muñg.—Vñāi hñāi pñāi kñāi vñāi. Gñāi tñi  
*Muñg.—Rains good having-fallen what will-profit ? Once in this*  
*year high wheat will, you under-j phrāññ; kñāi pñāi kñāi*  
*your good rain come, but rain-comes spread; wheat crop having-rain*  
*gryñ.*  
*went.*

Mñi.—Āññi dññi cñāññi tñāi kñāi  
*Mñi.—All days each- indeed will-be what ?*  
*Muñg.—So big barbaññi tñāi. Tñi tñi cñāññi.*  
*Muñg.—This-af' what pasture O ? His mother be-digged.*

Bāññi-jñāi kñāi mñāi nñāi hñāññi.  
*God's doing man-to not understand.*  
*Mñi.—Ta kñāññi, cñāi kñāi. For jñāi āññi vñāññi*  
*Mñi.—(By)thāi man-made, that tree. But by-comes we were-laying*  
*stone wall kñāi. TS kñāi kñāññi kñāi dññi kñāññi*  
*live-to all care. Then field to-cultivate what day will-lay ?*

Muñg.—Dai tñāi dññi-mñāi.  
*Muñg.—Two three days-in.*  
*Mñi.—Kñāññi mñāññi kñāññi. Tñāi cñāññi mñāññi kñāññi*  
*Mñi.—How-much labourers will-not ? Then-to day's wages how-much*  
*will-not ?*

Muñg.—Dai mñāññi kñāññi. Kñāññi mñāññi pñāññi tñāi  
*Muñg.—Twice labourers will-be-applied. One man after three*  
*phrāññi kñāññi.*  
*place-and one half-plow.*

Mñi.—Āññi kñāññi vñāññi  
*Mñi.—This-year what will-see ?*  
*Muñg.—Dññi, kñāññi, mñāññi, mñāññi, kñāññi, jñāññi, kñāññi, tñāi, cñāññi*  
*Muñg.—Dññi, mñāññi, mñāññi, mñāññi, kñāññi, jñāññi, kñāññi, tñāi, cñāññi*  
*dan vñāññi, pay mñāññi dññi-mñāññi nñāññi.*  
*grain man-comes, but my hand-is not will-come.*





## FREE TRANSLATION OF THE FOREGOING.

MAMBO.—Good morning, TAIL, good morning. Come and sit down. What is your name?

MAMBO.—Good morning, friend. Why, have you forgotten? I am the Tail Mambo of Jucara.<sup>1</sup> We have met in Ihadagan.<sup>2</sup>

MAMBO.—You, now I remember. Are you well?

MAMBO.—How should I be well? I had six sons and five daughters, and now only two sons are left.

MAMBO.—What has become of the others?

MAMBO.—One son was killed by a snake; another went to bathe in the river and was drowned; the third died from cholera; the fourth was struck by lightning. One of the girls was killed by her husband; the second was eaten by a tiger; the third went mad and died; the fourth died of dysentery; and the fifth has run away.

MAMBO.—Alas. That is very bad. A curse on God's mother! These have not done well, O God!—How great are your deeds?

MAMBO.—I should want two and forty pairs of bullocks<sup>3</sup> to cultivate it. It is sown at hundred rapens.<sup>4</sup> But what is the use of cultivating it. I cannot get a living out of it.

MAMBO.—This year there will be good rain, and the crops will ripen well.

MAMBO.—What is the use of a good rainy season? We had good rains last year, and then the rats came and ate the crops.

MAMBO.—Is every time of this sort? (i.e. this time it may be otherwise).

MAMBO.—What guarantee have we? A curse on his mother! Man do not understand God's doings.

MAMBO.—You are right. But all care should be left to him who made us. When will you begin ploughing?

MAMBO.—In two or three days.

MAMBO.—How many labourers will you employ, and how much will you pay them a day?

MAMBO.—Twelve labourers will be required, and each will get two picos<sup>5</sup> and a half.

MAMBO.—What will you sow this year?

MAMBO.—I have sown Eñi, Eñi, Ndagai, Mä, Ihäpuri, Jucir, Njé, and TIE.<sup>6</sup> But I shall not use much of them.

MAMBO.—Why not?

MAMBO.—Brother, I have a bad neighbour, and when I see him, I have no luck. Once he set my house on fire. I have also four other enemies, on the four sides of my fields.

<sup>1</sup> Jucara lies six days from Ihadagan in the Amazon Basin.

<sup>2</sup> Ihadagan is a comparatively large village in the Amazon Basin, with a population chiefly consisting of Brazils. The Farcas, who inhabit it, with their pet, generally use this dialect expression.

<sup>3</sup> One pair of bullocks can cultivate about thirty acres of land.

<sup>4</sup> The picos in Ihadagan is half an acre.

<sup>5</sup> No explanation is given about these terms. A great many of the hill people are little better than gamblers. Tail came for them very early for coffee.

Moth.—Who are they?

Margh.—To the east my sister's husband; to the west my sister's son; to the north my uncle; to the south my wife's brother.

Moth.—Do your relatives always vex you?

Margh.—What is the use of saying it? If you give them something, well and good. If not, then they get angry. All the world is so.

Moth.—Will you lend me twenty-five riyas?

Margh.—How should I? I have not got them myself.

Moth.—I shall pay them back in the month Kilyô.

Margh.—Well and good, but I cannot give you what I have not got.

Moth.—As you like it.—Who is this woman?

Margh.—My daughter-in-law.

Moth.—Which ornaments is she wearing?

Margh.—Bee-rings and rose-rings; a silver chain and her marriage-string round her neck; *Saffia* and tin bracelets on her hand, and anklets on her feet.

Moth.—Is she with child, and how many months has she been so?

Margh.—Dear an, her stomach is so in itself. You are fond of joking. All our women look so.

Moth.—Why so?

Margh.—It is so here in our country. Our bodies are slim, but the stomach is like a bottle-drum.

Moth.—How many times do you eat during the day?

Margh.—Three times, in the morning, at noon, and in the evening.

Moth.—What do you eat?

Margh.—On work days bread of *Bajet* (*Azizus apiculatus*) and pulses of *Tijid* (*Phaseolus radiatus*). On holidays we eat ghee and cook's flesh and drink liquor.

Moth.—Are the girls brought to bed the first time in the house of their father-in-law or in that of their father?

Margh.—There is no fixed rule.

Moth.—How many days must a woman stay at home after a child-birth, and how long does the child suck?

Margh.—The mother stays in the house five days, and the child goes on suckling till another child is born. But it is getting late, and I must be off. God bless you.

Moth.—Do come again to-morrow.

Margh.—I cannot come to-morrow, but I shall come the day after. Good-bye.

<sup>1</sup> *Bajet*, beyond the *Karama*, the northern boundary of the Ahmed Malik.

<sup>2</sup> *En*, the country, *do*, *Ghuphis* at the foot of the *Shipala*.

<sup>3</sup> The east, south of the *Drava* river corresponding to *Shikrapala*.



Ekhi is also the principal language of the southern part of Chhota Udaipur and of Bajjipala.

No specimen has been received from the former state. The Ekhi spoken there is probably identical with Baril. The Bajjipala dialect is connected with Baril to the north, and with the various forms the language assumes in Khondak to the east. Towards the south it is connected with the various dialects of the Kharwar division of the Baroda State.

The palatals are retained, at least in writing. Thus, *pāḥ*, fire; *chāḥḥ*, far; *paḥḥāḥ*, after. Spelling such as *khāḥḥ*, merry, however, point to the pronunciation of *ch* as *x*.

*L* is interchangeable with *n*; thus, *anḥḥapā*, he was sent; *āpān*, before; *anḥḥ*, the legs.

The cerebral *j* does not seem to exist in this dialect. Compare *ḥai*, human. In *āpā*, eye, however, it has become *y* as in Khondak.

*R* seems to have been dropped in words such as *āḥai*, Gujjarit started, having done; *pāyān*, Gujjarit started, to fill; and probably also in *ḥai*, Gujjarit after, a house. The last two instances show that a hard consonant is often substituted for a soft one, just as was the case in Malabartha. Thus also *āḥḥ*, a horse, etc.

**Nouns.**—The inflection of nouns is mainly the same as in Malabartha. The oblique form is sometimes used alone, without any suffix, to denote various cases; thus, *ḥāyāḥḥ*, by a father, is a father, of a father, and O father. The plural of strong masculine nouns ends in *ā* and *ḥ*, as is also the case in Khondak. Thus, *pāyā* and *pāyāḥḥ*, men. The same form is also occasionally used for the neuter plural; thus, *ḥāyāḥḥ*, wives; *manḥḥ*, years. Compare the corresponding *ḥ* in Malabartha.

The plural of feminine nouns ends in *ā*; thus, *ḥāyā*, a mare; *ḥāyāḥḥ*, mares.

An oblique plural is occasionally formed by adding *āḥḥ*; thus, *chāḥḥḥāḥḥ-āḥḥ*, among the servants.

The case suffixes seem to be the same as in Malabartha. Thus, *pāyāḥḥ*, by the son; *manḥḥ-āḥḥ*, to the servants; *pāyāḥḥ-āḥḥ*, from the daughter; *anḥḥḥāḥḥ-āḥḥ*, a share of the property; *āḥḥ-āḥḥ*, in the country; *āḥḥḥāḥḥ*, in the field. Note also the preposition *āḥḥḥ*, from.

**Pronouns.**—The following are the personal pronouns:—

Ekhi.	Ekhi, in, then.	Ekhi, in, he.
<i>anḥḥ</i> , <i>ai</i> , by me.	<i>anḥḥ</i> , by thee.	<i>anḥḥ</i> , <i>ai</i> , <i>anḥḥ</i> , by him.
<i>anḥḥ</i> , <i>anḥḥ</i> , <i>anḥḥ</i> , to me.		<i>anḥḥ</i> , <i>ai</i> , to him.
<i>anḥḥ</i> , <i>anḥḥ</i> .	<i>ai</i> , <i>ai</i> .	<i>anḥḥ</i> , <i>ai</i> , <i>ai</i> .
<i>anḥḥ</i> , <i>anḥḥ</i> , <i>anḥḥ</i> , to.	<i>anḥḥ</i> , you.	<i>anḥḥ</i> , <i>anḥḥ</i> .
<i>anḥḥ</i> , by me.	<i>anḥḥ</i> , by you.	
<i>anḥḥ</i> , <i>anḥḥ</i> .		

**Demonstrative and relative pronouns.**—*ai*, this; *ai* *āḥḥ-āḥḥ*, in that country; *ai* and *ai*, this; *ai*, to this; *ai*, which; *ai*-*āḥḥ*, by whom.

The interrogative pronouns are *āḥḥ-ai*, who? *anḥḥ*, whose? *ai* and *ai*, what? *ai* *ai* has an oblique form *ai* *ai*-*ai*, by any one.

**Verbs.**—The Verb substantive forms in present tense as follows :—

Sing.	1. <i>āhā, āhā</i>	Plur.	1. <i>āh, āh</i>
	2. <i>āhā, āhā</i>		2. <i>āhā, āhā</i>
	3. <i>āh, āh</i>		3. <i>āhā, āhā</i>

The final *āh* in the second and third persons plural seems to be an adverbial particle. Compare *dhā-rā, āhā*; *dhā-jāhā-rā*, then goes; *dhā-jāhā-rā*, I shall strike, etc.

The past tense is *āhā, āhā*, would or had, etc., plural *āhā, āhā*, or *āhā, āhā*.

The present tense of *hāh* verbs is formed as in *Mahikāntā*. Thus, *dhā-jāhā*, I strike; *dhā-jāhā* *āhā*, I die, I am dying. In the plural we also find forms such as *dhā-jāhā-āhā*, we strike, etc. Of the verb "to go" we find *jāhā*, (I) go, *jāhā* and *jāhā-rā*, he goes; *jāhā-āhā*, (we, you or they) go.

The past tense is apparently regular, though the spelling is rather inconsistent. Thus, *gāhā*, *pāhā*, and *gāhā*, he went; *dhāhā* and *dhāhā*, he became; *dāhā*, it was given; *jāhā* *dhāhā*, she was made, etc.

The future seems to be formed as in other *Skil* dialects. Thus, *jāhā*, I will go; *dhāhā*, I will say; *dhā-jāhā*, we will strike; *dhā-jāhā*, you will strike; *dhā-jāhā*, they will strike. The future participle ending in *āhā* is often used instead. Thus, *dhā-jāhā-āhā*, we, you or they, will strike.

The imperative plural sometimes ends in *āh* and sometimes in *hā*; thus, *dhā-jāhā*, give; *dhāhā*, come. *dhā-jāhā*, let us become, is the ordinary present conjunctive in the first person plural.

The verbal noun ends in *āh* and *hā*; thus, *dhā-jāhā* *pāhā* *dhāhā*, to him distress to arise began; *dhā-jāhā* *dhāhā*, in order to feed.

The present participle ends in *āh* or in *hā*; thus, *dhā-jāhā*, being; *dhā-jāhā*, striking; *dhā-jāhā* *dhāhā*, they were eating. The suffix *āh* is sometimes also added to the past participle passive; thus, *dhāhā*, *dhāhā*; *dhāhā*, *dhāhā*. Compare the perfect participle ending in *āh* in *Gujarati*. *dhāhā*, come, seems to be the *Māgadhī* form.

The conjunctive participle ends in *āh* or *hā*; thus, *dhā-jāhā*, having divided; *dhā-jāhā*, having done.

The vocabulary is to a great extent peculiar. On the whole, however, the dialect is closely related to other *Skil* dialects of the neighbourhood, as will be seen from the specimen which follows.

[No. 25.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### SKILL OR BHILPLI.

(RAJPIPIA STATE, DISTRICT BHARANATHA.)

It	dhā-jāhā	dhāhā	dhā-jāhā	dhāhā	dhā-jāhā	dhāhā	dhā-jāhā	dhāhā
<i>A certain</i>	<i>dhā-jāhā</i>	<i>dhāhā</i>	<i>dhā-jāhā</i>	<i>dhāhā</i>	<i>dhā-jāhā</i>	<i>dhāhā</i>	<i>dhā-jāhā</i>	<i>dhāhā</i>
<i>dhā-jāhā</i>	<i>dhāhā</i>	<i>dhā-jāhā</i>	<i>dhāhā</i>	<i>dhā-jāhā</i>	<i>dhāhā</i>	<i>dhā-jāhā</i>	<i>dhāhā</i>	<i>dhā-jāhā</i>
<i>to-the-father</i>	<i>dhā-jāhā</i>	<i>dhāhā</i>	<i>dhā-jāhā</i>	<i>dhāhā</i>	<i>dhā-jāhā</i>	<i>dhāhā</i>	<i>dhā-jāhā</i>	<i>dhāhā</i>



Khith-mē m-mēd kīad, nē pagh-mē khāyga pō; dōt nē lghb  
*hard-to e-ring put, and fast-in shoes put; come and we*  
 khāke khachi wēp. Kam-kē ai nē pōy'ro mīad tū, nē  
*having-noten happy will-become. Because this my son dead was, and*  
 phākhā jw'tē wayt hē; nē jhāi grāt dōt, nē mlyō dōt.  
*again alive become is; and having-been-last gone was, and obtained is.*  
 Na tū khāid wāid nēp.  
*And they happy do-become again.*

Na tūa wēp pōy'el khāi-mē tū; nē tē lōtā lōt  
*And his elder son fields-to was; and he while-seeing house*  
 lōtā pōp tād tūā pūh nē nēh'rē lōyō; nē tū  
*water arrived when him-by sleeping and dancing was-heard; and by-him*  
 dākhā-mē-mē. tū-mē hāhā pākhāi hē, 'ai hā  
*arrange-from-seeing words being-called it-was-said that, 'there what*  
 hē?' Na tū tū-mē ākhō hē, 'tū pōm kī hē; nē tū  
*is?' And by-him him-to it-was-said that, 'the brother come is; and the*  
 hākhā nē mēp mīpōd kī hē; kī-m-kē tē tū-mē kōjō-hānē  
*by-father was great feast made is, because he him-to eng-and-again*  
 pākhā mlyō hē. Pōp tē pūhāi khāyō nē kōhē w'm tū  
*last obtained is. But he with-anger was-filled and inside do-come the*  
 khāi nē wāt. Māhā tūā hākhā hāhā hāhā tūā  
*with not was. Therefore his (by-father) out having-come him-to*  
 hāhāp. Pōp tūā pūh wēp'ē hākhā hākhā hē,  
*it-was-entrained. But him-by anger giving to-the-father it-was-told that,*  
 'pū, tū wātō ai tē dākh'r hāt hē, nē tē hē  
*'no, so-much place I the service doing am, and the order*  
 māt kōh-kī wēpō nēh, tūh phākhā nē hāhāhāhā  
*by-me ever-very discharged is-not, still again my friends*  
 hāhā khāhā. kōh'el tū nē-mē lōtā nē hāhā  
*with movement to-do by-thee made a-bit come now*  
 mēhē tūp. Tūā i tē pōy'ro jhāi khāhā hāi tē  
*not before, But this the by me when by service with the*  
 pūp kōh jhāi tūā i-wē-j tūā tū wāhē  
*properly having-noten was-thereas he on-coming-fast by-thee him for*  
 wēp'ē mīpōd hē.' Na tū ākhā hē, 'pōy'm, tū mē-hāt  
*a-great feast is-done. And by-him it-was-said that, 'am, then me-with*  
 wēp'ē tū, nē mē hāhāhā tū-j hē. Na tū tē tū hāhā  
*always not, and my all time-alone is. And we indeed happy to-do*  
 nē hāhā hāhā hāhā, kī-m-kē ai tē pōm mōm tū, nē  
*and merry to-be was-proper, because this the brother dead was, and*  
 phākhā jw'tē wayt hē; nē jhāi grāt tū, nē phākhā mlyō hē.  
*again alive become is; and having-been-last gone was, and again found is.*



[No. 26.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BULI OR BULŌPI.

NAME of Dialect.

(LCHAWANA STATE, BHOWANESWAR.)

Ek mānsh-ah bē chōōk hāh. Nā m-mānsh vānā  
 One man-is he one were. And them-is-of by-the-possessor  
 bāp-ah kishā hā, 'bāp, bāpānsh bhāg chā, m-mānsh-ah  
 the-father-is it-man-oid that, 'father, property-of portion is, that-is-from  
 hē bhāg m-mānsh āp.' Tās tō-ah dāt vānā āp.  
 one share man-to give.' By-him them-to property having-divided was-given.  
 Nā tātā ājā paktā vānā chōōk hāhā bhāgā kūtā vāpā  
 And few days after younger one all together having-made for  
 gām jō, nā tēl vāpā hāt pātā pāt  
 village went, and there entrance was having-made his money  
 vāpā dōhā, ā hāhā māhā mākā. Paktā ā  
 having-considered was-given, and all having-reared was-brown. Then that  
 gām-āh māhā hā pāyā. Paktā ā-ah vāhā āyā, Paktā  
 village-in great famine was, Then him-to he-gave ā-began. Then  
 ā gām-āh vāhāh tēl āp. Nā tās pāt-ah  
 that village-of village-of at-the-house he-stayed. And by-him his  
 chōōk-ā hāhā chōōk mākā. Paktā hāhā ā āhā hāhā  
 field-in some sowed brown-land. Then some what seeds sowing  
 hāt, ā hāhā pāt-ah pāt hāhāhā mākā hāt, hāt  
 were, those having-sown he fully filling-of with became, by-anybody  
 āyā nāh.  
 was-given not.

The Nairites of Jambhughata speak almost the same dialect. There is, however, a certain admixture of Marathi. Thus, the dative is formed by adding *li* and *ni* to the singular of strong *gender* nouns such as *li*, etc. Compare *maññakhi-li*, for the calf; *ñi-li*, to her; *ñiññi-li*, it was said, etc.

The short specimen which follows contains a conversation between a village woman and her child, and will be sufficient as an illustration of the dialect.

[No. 27.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### CHILD OR NINLOPI.

Nairite of Bhamo.

(JAMBHUGHATA, BIRWALNATH.)

Mah-ni	dag'ni	maññi-ni	char'ni	gā.	Thi-ni	viññak'ni	ghar	ñiññi.
My	own	morning-in	to-grass	went.	His	calf	to-house	was.
Ti	gā	ñi-ni	ñiññi-ni	ñiññi	raññi.	'Dada,	ñi	viññak'ni
Then	own	it	having-licked	stomping	was.	'Darling,	then	the-calf
ñiññi.	Viññak'ni	ñiññi-ni	ñiññi	ñiññi	ñiññi	dada	ñiññi-ni	'Aya,
loose.	The-calf	licking	may-be	to-be-much	I	milk	milk-draw.	'Mother,
baññi	ñiññi	ñiññi-ni	ñiññi	ñiññi	ñiññi-ni	ñiññi	viññak'ni-ni	
all	not	having-drawn	take :	a-little	draw,	the-rest	the-calf-for	
ñiññi-ni.	'Dada	ñiññi,	dada.	'Aya,	gā-ni	dada	ghar	ma-ni
leave.	'Very	milk,	darling.	'Mother,	the-own-of	milk	to-draw	must
ñiññi	ñiññi	ghar-ni.	'I	ñiññi	ñiññi	ñiññi-ni	ñiññi-ni	ñiññi
very	well	to-lick.	'This	little	drink	Then	morning-in	feed-with
dada	to-ñi	ñiññi.						much
milk	then-to	I-will-give.						

### FREE TRANSLATION OF THE FOREGOING.

My own cow morning was going to grass while its calf stayed at home. The cow then stayed and licked it. So I said to my child, 'darling, loosen the milk, I will milk the cow so that the calf may suck.' My child said, 'mother, don't draw all the milk, but only a little, and leave the rest for the calf.' 'Very well, darling.' 'Mother, I am very fond of cow's milk.' 'Well, drink this drop. I will give you much milk for your supper in the evening.'

In the Panch Mahal Kairi is spoken in the Haid Taluka. The dialect is, to some extent, mixed with Marathi, as was also the case in Jambhaghada. The dative suffix *le*, which is used in addition to the Gujarati suffix *se*, also has the form *se*; thus, *deval*, to him. It is clearly a borrowed suffix and occasionally also occurs in the case of the agent. Thus, *patra-le dila*, the son-by it-was-given. Note also the past tense in *li* and *se*; thus, *patra dila*, the money was given; *patra dila dila*, it is done. *Li* and *se*, on the whole, to be interchangeable.

The beginning of the Farsahi of the Pradiga then which follows will show the mixed character of the dialect and how this mixture has weakened the sense for grammatical correctness.

[ No. 24.]

# INDO-ARYAN FAMILY.

# CENTRAL GROUP.

## SHILI OR SHILOPL

SKETCH OF DIALECT.

(HAILO TALUKA, PAPER MARATHI.)

En	marathi-sē	hā	patra	hāh	Se	thi-sē-sē	marā
One	man-to	two	son	very	And	them-in-of	by-the-son
father	hāh	li	'dila	patra	hāh	ti-mā-li	marā
father-to	man-sē	that	'father	money	is	that-of	me-to
gā	li	thi-sē	patra	hāh	he	you-in	will
give	And	him-by	money	in-hand	is	them-to	having-divided
dila	li	thi-sē	dan	patra	min	patra	patra
was-given	And	a-few	days	after	the-younger	son	as-much
gā	hāh	thi-sē	hāh	hāh	hāh	hāh	gāh
as-much	all	together	having-made	very	distast	country-in	was
at	li	thi-sē	patra	patra	patra	patra	patra
and	there	pleasure-and-enjoyment-in	li-sē	money	having-mentioned		
hāh	li	thi-sē	hāh	hāh	gāh	marā-patra	
was-there	And	him-by	off	having-spent	was-there	there-after	
a	marā-sē	hāh	hāh	patra	se	hāh-sē	hāh
that	country-in	a-great	family	fell	and	him-to	was
hāh	li	thi-sē	li	marā-sē	marā-sē	hāh	hāh
begin	He	having-gone	that	country-of	inhabitants-in-of	one-of	there
hāh	se	thi-sē	patra	hāh-sē	marā-sē	thi	hāh
remained	and	him-by	li-sē	field-to	man	him	to-give
marā-sē	li	ji	stage	marā	hāh	hāh	patra
was-ent	And	which	lands	after	was	them-in-from	hāh
patra	hāh-sē	man	hāh	at	hāh	hāh	hāh
belly	to-gā	mind	was	and	by-again	him-to	not



an to hōtye haub lyket tōm ikhyt kē, 'with-out  
 and he to-remain none then him-by if-our-said that, 'my  
 shōn-ōt ha'k majrtyr-ōt jē khatōr kōhō, pāa hay-ōt  
 father-of few-many labours-to enough bread in, but I-looked  
 shakōt dākh phāf chhā. Iki uphōt with-ōt shōn  
 by-keeper misery suffering am. I having-union my father  
 hōr jāt nō tōm shōn hō, "shōn, hay aglō shōn  
 near village and him-to will-say that, "father, I have against  
 nō tak-ōt āp jēp hō'ōt kōhō; nō hōt tak-ōt pān  
 and thy before air made in; and now thy air  
 shō'ōt hay nōh-ōt; with-ōt tak-ōt majrtyr-ōt-ōt shōn  
 to-be-called I am-not-worship; me-to thy labours-to-be-of one-of  
 jōm jōm." It to uphōt tak-ōt shōn hōt gylō. It  
 like want." And he having-union his father near want. And  
 hō hōt ghākh vā'k nōh to, shōn, kōhō tōn  
 he put for distant now marriage his by-father him-to  
 kōhōt, nō tōn-ōt dīp jōt, nō to shōn-ōt shōn  
 he-own-own, and him-to companion come, and he having-run his  
 kōt vāpōt nō shōn kōhō hōpō. It pān-to shōn  
 work am-entrusted and him-to him-own-made. And thereby him-to  
 ikhyt kē, 'shōn, hay aglō hōpō nō tak-ōt āp pāp  
 if-our-said that, 'father, I have against and thy before sin  
 hō'ōt kōhō; nō hōt tak-ōt pān ikh'ōt nōh-ōt.  
 made in; and now thy am to-be-called am-not-worship.'  
 Pāa shōn pōh-ōt shōn-to ikhyt kē, 'dhaj sū'ōt  
 that by-to-father his-own account-to our-said that, 'good station  
 āp nō tōt pāp'rōt; nō tōn-ōt kōhō vāp ghōt, nō  
 bring and shōn-ōt put-on; and on-his hand bring put, and  
 kōn-ōt jāt pāp'rōt; nō āp kōhōt shōg hō'ōt  
 as-first show put; and we having-union married will-make,  
 hōhōt-ōt I with-ōt pān want gylō nōh, to phōhō jō'ōt hōt;  
 because this my son having-died poor was, he again since become  
 nō phōhō gylō, to jōpōt chhā. It hōpōt shōg vā'k  
 and but poor, is found in.' And they married again.

The NAIK'Ū dialect of SURAT is still more influenced by MARATHI than was the case with the language of the NAIK'Ūs of BOMBAY and the PARUCH MAHALA. Thus, we not only find the dative suffix *ai* in forms such as *mai-ai*, to me, but often also the MARATHI oblique form. Thus, *dati-ai*, in the house. Another dative suffix is *doi*; thus, *mai'at-dai*, to a man. The positive and the conjunctive participle are formed as in MARATHI; thus, *poi-ai* *doi*, a share of the property; *ai'at-ai*, having squandered; *hai-ai*, having done. Similarly also *mai'at*, my; *rai* *doi*, thy name; *rai* *doi*, to live.

The form *mai-ai*, my, corresponds to *mai-ai* in connected dialects, and shows the same change of *a* to *i* as we found in the PARUCH MAHALA. In this connexion we may also note forms such as *ai'ia*, he began; *ai'ia*, he became, etc. They correspond to forms ending in *ai* and *ai* in connected dialects.

It would, however, only be waste of time and paper to go into further details. The character of the dialect will appear from the beginning of the Parable of the Prodigal Son which follows.

[No. 22.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHILI OR BHILŌL

NAIK'Ū DIALOGUE.

(DORMER STRAN.)

He	mai'at-dai	bin	di'at-ai	ai.	To-ai-dai	di'at-ai		
A-certain	man-to	two	sons	was	Then-in-of	by-the-younger		
bhili-dai	ai'bi.	'bihi,	mai-ai	poi-ai	mai-ai	bihi	ai.	
father-to	it-was-said,	'father,	me-to	messy-of	me-to	share	place.	
No	step	paid	mai-ai	ai.	To	bihi	ai	mai
and	by-him	money	having-divided	was-given.	Then	a-few	days	after
	di'at-ai	di'at-ai	bihi	ai'bi	bihi	di-ai	ai	ai
by-the-younger	son	off	together	having-made	distance-of	country		
ai,	ai	bihi	mai-ai	bihi	poi	ai'at-ai	mai.	
went.	and	there	pleasure	having-made	money	having-visited	was-thrown	
No	bihi	bihi-ai	mai-ai	mai	ai	ai-ai	mai	
and	all	having-spent	was-thrown	afterwards	that	country-in	a-great	
dai	ai,	ai	mai-ai	mai	ai.	No	ai	ai
famine	fell.	and	him-to	children	to-fall	began.	and	he
							having-pass	
was-ai	was-ai-ai-ai	ai	bihi	when	ai.	No	step	poi-ai
country-of	was-in-of	one	with	to-ai	began.	and	by-him	himself-of
bihi-ai	bihi	ai	ai	ai.	To	ai	bihi	ai
did-ai	was	to-give	it-was-ai.		Then	which	was	was
ai	to-ai-ai	poi-ai	ai	bihi-ai	ai-ai	mai	ai.	ai
was	then-in-from	himself-of	bihi	falling-of	him-of	with	ai.	ai

kôh'ot      tpi      tahl;      nê      tât      hâkê      hâf'm      hâf'      tapt  
*by-appears      unappears      not;      and      he      :marries      becomes      then      by-him*  
 kâk'      jê,      "mâjê      hâp'êhê      kâk'      mârjêhê      ghuê      hâkê      kâ;      ;  
*it-must-aid      that,      "my      father-of      many      servants-of      much      served      is;*  
 pên      mâl'      kâkêhê      mârê      kâk.      Mâl'      kâk'êhê      mâjê      hâ-pêhê  
*but      I      by-keeper      dying      am.      I      by-keeper      my      father-to*  
 jêhê,      nê      tâtêhê      kâk'      jê,      "mâl'      pâr'mâkêhêhê      nê      tujê  
*will-go,      and      him-to      will-say      that.      "by-me      God-of      and      there*  
 jêp      kâk'      kâk,      nê      kâk'      tujê      kâk'êhê      kâkê      ghuêhê      mâk' ;  
*am      does      is,      and      now      say      am      to-by-called      to-keeper      not;*  
 mâkêhê      tujê      mârjêhêhêhêhê      kâ      mârjêhê      pên."      Nê      kâ      tujêhê  
*me-to      thy      servants-in-of      one      around      count."*      *and      he      having-again*  
 pôtêhêhê      hâp'êhê      gâk.  
*his-own      father-to      went.*

## MĀWOHI.

The Māwōhi or Mawohis are a Bhill tribe whose home is in the West Parganas and Baglan Talukas of the Narayan Pata of the Khairabad District and the adjoining parts of the Dangs and Baroda. They are sometimes also called Gāwās, and are mostly cultivators.

The Wārās of Khairabad are said to speak a form of Māwōhi. Compare Vol. vii. pp. 144 and 15.

The estimated number of speakers of the Māwōhi dialect is 20,000.

## AUTHORITY :

TRACER, F. J., *A Short Sketch-Sketch of the Mawohi and Pawa Dialects*. Bombay Government Central Press, 1902.

Māwōhi is a dialect of Gujarātī Bhill of the same kind as Chādhri, (Chhōḷā, Gāwā, Bāḷ Bhill, etc.

The short *a* has the same broad pronunciation as in other Bhill dialects. Thus, *ṣāḷ*, a sister; *ṣāḷ*, *ah* ; *ṣāḷ*, having done, etc.

An *ā* between vowels is usually very faintly accented and is often dropped. In such cases the vowels separated by the *ā* may be connected. Thus, *ṣāḷā*, *ṣāḷ*, and *ṣā*, thy ; *ṣāḷā*, *ṣāḷ*, and *ṣā*, his ; *ṣāḷ*, *ahḷ*, and *ṣā*, I.

Vowels are very commonly nasalized. Thus, *ṣāḷ*, having done ; *ṣāḷā-ṣāḷ*, he says ; *ṣāḷ*, it comes.

An *r* is usually dropped between vowels ; thus, *ṣāḷ*, having done ; *ṣāḷ*, I may do ; *ṣāḷ*, far ; *ṣāḷ* in *ṣāḷ*, having filled.

*ṣ* is replaced by *ḥ* ; thus, *ṣāḷā*, tea ; *ṣā* *ṣāḷ*, forty ; *ṣāḷāḷ*, drilling ; *ṣāḷ*,

run. Forms such as *ṣāḷā*, or *ṣāḷā*, agency, however, also occur.

**Nouns.**—There are only two genders, the masculine and the feminine.

Strong masculine nouns end in *ā* or *ā*, plural *ā* or *ā* ; thus, *ṣāḷā* or *ṣāḷā*, a son ; plural *ṣāḷā* or *ṣāḷā*. *ā* and *ā*, *ā* and *ā*, are, in the same way, interchangeable in verbal forms ; thus, *ṣāḷā*, they became ; *ṣāḷā*, they began. The plural of other masculine nouns usually ends in *ā* ; thus, *ṣāḷāḷ*, cattle ; *ṣāḷāḷ*, pigs ; *ṣāḷā*, men. Strong feminine nouns end in *ā*, plural *ā* or *ā* ; thus, *ṣāḷā*, a daughter ; plural, *ṣāḷā* or *ṣāḷā* ; *ṣāḷāḷ*, a mare ; plural *ṣāḷāḷ*, etc.

The oblique form agrees with Gujarātī. Thus, *ṣāḷā-ā*, to the son ; *ṣāḷāḷā*, in marriage. Often, however, it is formed from the genitive ; thus, *ṣāḷāḷ*, of a daughter ; *ṣāḷāḷ*, to a daughter ; *ṣāḷāḷā*, is a father, etc. Occasionally we also find Marāṭhī forms such as *ṣāḷāḷāḷā*, in the country.

The cases are the same as in Gujarātī. The nominative is sometimes used instead of the case of the agent to denote the subject when the verb is the past tense of a transitive verb. Thus, *ṣā* *ṣāḷāḷā* *ṣāḷā*, he said to his father. The suffix of the case of the agent is *ā*, *ṣ* or *ṣā*, *ṣā* ; thus, *ṣāḷāḷ*, by the man ; *ṣāḷāḷ* *ṣāḷāḷ*, the father-by a-foot was given.

The suffix of the dative is *ā*, I or *ṣā* ; thus, *ṣāḷāḷ*, to the father ; *ṣāḷāḷ*, to the son ; *ṣāḷāḷā*, to a man ; *ṣāḷāḷāḷ*, to the son.

The ablative is formed by adding *āḷ* ; thus, *ṣāḷāḷāḷ*, from in the field.

The suffix of the genitive is *ā* or *ā*. The final vowel of the suffix is treated, in accordance with the rules for the inflection of strong nouns, as in an adjective. Thus

and *sh-sh* *shsh* *sh'psh-sh*, to how many accounts of my father's; *shy'ade-s* *sh*, at God's, towards God. There is, however, considerable uncertainty, and we find forms such as *sh-sh-sh* *gash-sh*, in thy father's house; *gash-s*, of a daughter.

The suffix of the locative is *sh*, *shy*, or *sh*; thus, *sh-sh-sh-sh*, in the country; *sh-sh-sh*, in the fields; *gash-sh*, in the house. *Sh* is sometimes abbreviated to *sh*; thus, *sh-sh-sh*, in the field.

**PRONOUNS.**—The following are the personal pronouns:—

<i>sh</i> , <i>shy</i> , <i>shy</i> , I.	<i>sh</i> , thou.
<i>shy-sh</i> , by me.	<i>sh-sh</i> , by thee.
<i>sh-sh</i> , to me.	<i>sh-sh</i> , to thee.
<i>sh</i> , <i>shy</i> .	<i>sh-sh</i> , <i>sh-sh</i> , <i>sh-sh</i> , thy.
<i>sh-sh</i> , <i>sh-sh</i> , we.	<i>sh-sh-sh</i> , <i>sh-sh</i> , you.
<i>sh-sh</i> , <i>sh-sh</i> , our.	<i>sh-sh-sh</i> , <i>sh-sh</i> , your.

Demonstrative pronouns are *sh*, from *sh*, *sh*, *sh*, *sh*, this; *sh*, from *sh*, *sh*, *sh*, that; *sh-sh-sh*, *sh*, his; *sh-sh*, by him; *sh-sh* or *sh-sh*, *sh-sh*, etc. Similarly *sh*, who.

The interrogative pronouns are *sh* or *sh*, who? *shy*, what?

**VERBS.**—The present tense of the verb substantive is,—

Singular, 1. <i>sh-sh</i> , <i>sh</i> .	Plural, 1. <i>shy</i> .
2. <i>sh-sh</i> , <i>sh</i> .	2. <i>sh-sh</i> , etc.
3. <i>sh-sh</i> , <i>sh</i> .	3. <i>sh-sh</i> , etc.

Or *sh*, *sh*, throughout. The past tense is regular, singular *sh-sh*, etc., plural *sh-sh* or *sh-sh*, etc.

The old present is used as a conjunctive present, an ordinary present, a past, and, after the negative *sh*, as a negative imperative. The ordinary present is also used in the last mentioned way. The old present is regularly formed. Thus, *sh-sh*, I do, I may do; *sh-sh*, thou dost; *sh-sh*, he doth; *sh-sh-sh*, or *sh-sh-sh*, we don't know.

The present tense of finite verbs is formed as follows:—

*sh-sh-sh*, I strike; *sh-sh-sh*, thou striketh, he strikes; plural *sh-sh-sh-sh* or *sh-sh-sh-sh*. In the singular we also find forms such as *sh-sh-sh*, I go, thou goest, he goes; and in the plural *sh-sh*, we go; *sh-sh*, you go; *sh-sh* or *sh*, they go.

The past tense is formed as in connected discourse by adding *sh* (*sh*), *sh*, *sh*, etc.; thus, *sh-sh*, he went; *sh-sh*, they began; *sh-sh*, we came; *sh-sh-sh* *sh-sh* *sh-sh*, it is done; *sh-sh*, was done; *sh-sh*, was given; *sh-sh*, he had gone, etc.

The ordinary future of *sh-sh-sh*, to be, is,—

Singular, 1. <i>sh-sh-sh</i> .	Plural, 1. <i>sh-sh-sh</i> , <i>sh-sh-sh</i> .
2. <i>sh-sh-sh</i> .	2. <i>sh-sh-sh</i> , <i>sh-sh</i> .
3. <i>sh-sh</i> .	3. <i>sh-sh-sh</i> , <i>sh-sh</i> .

Other forms are *sh-sh*, I shall give; *sh-sh*, I shall be; *sh-sh*, we shall make. The form *sh-sh*, I may be, seems to be miswritten for and identical with *sh-sh*, I shall be.

The plural of the imperative ends in *sh* or in *sh-sh-sh*; thus, *sh*, give ye; *sh-sh*, give ye.

Other forms will be easily recognised as identical with those occurring in other Bih dialects.

I am indebted to A. E. A. Nixon, Esq. I.C.S., for the two specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second

a full tale. Mr. Simons remarks that the native who prepared the text for him has to some extent been influenced by Mark III, the official language of the district. On the whole, however, the specimens are relatively free from any admixture. The beginning of another version of the *Pamela*, which has been independently prepared, has been added as a third specimen.

No. 301

## INDO-ARYAN FAMILY.

**CENTRAL GROUP**

## NATL CR. BUILDING

## References

### Discussion

## Specimen 1

Vol. 87, No. 1, February, 1995

Yāh	māhō-lā	hōa	pōhā	hāh		Yāh-māy-nō		wāhān	pōhā
<i>ā</i>	<i>man-to</i>	<i>two</i>	<i>some</i>	<i>very</i>		<i>Then-among-from</i>		<i>the-possessor</i>	<i>some</i>
hōhō-lā	āhā,	'āhā,	mā	wāh		j	jā'gī	ī-āh	mā
<i>father-to</i>	<i>says</i>	<i>'father,</i>	<i>up</i>	<i>shore</i>		<i>what</i>	<i>property</i>	<i>some</i>	<i>that</i>
dīp.	Pīkhā	tyāh	āp	jā'gī	tyāh		wāh		āhā.
<i>give.</i>	<i>and</i>	<i>up-then</i>	<i>the-own</i>	<i>property</i>	<i>to-then</i>		<i>having-divided</i>		<i>some-given.</i>
Pīkhā	dīpā	āhā	nā	jāp	āhā	wāhān	āp	jā'gī	āh-āhā
<i>Then</i>	<i>many</i>	<i>days</i>	<i>not</i>	<i>became</i>	<i>then</i>	<i>the-possessor</i>	<i>the-own</i>	<i>state</i>	<i>together</i>
kōi	dīpā	dā	mākhā-mā	nāghā		āpā.	Pīkhā	ā	
<i>making</i>	<i>as-for</i>	<i>defiant</i>	<i>country-into</i>	<i>having-started</i>					
tyāh	māy-mā		nāh	hāggā	pāh		wāh		āhā.
<i>by-then</i>	<i>rituous-feeding-in</i>		<i>having-they</i>	<i>all</i>	<i>rites</i>	<i>having-extended</i>			<i>some-given.</i>
tyāh	hāggā	pāh	hāhāhā	āp	dā		āhā	tyā	
<i>By-then</i>	<i>all</i>	<i>rites</i>	<i>express</i>	<i>doing</i>		<i>some-given</i>	<i>that-time</i>	<i>that</i>	
mākhā hā-mā	jāhā	hā	pāpā;	pīkhā	tyāhā	ī-pāhā		pāpā	
<i>country-to</i>	<i>as-soldier</i>	<i>famine</i>	<i>fell;</i>	<i>and</i>	<i>to-then</i>	<i>difficulty</i>		<i>to-fall</i>	
hāp.	ā	hā	tyā	wāhā-māy-nō		yā	māhā		
<i>By-then</i>	<i>and</i>	<i>he</i>	<i>and</i>	<i>that</i>	<i>habitation-among-from</i>	<i>out</i>	<i>to-then</i>		
māp.	tyāh	trāhā	āp	hāhā-māy	dāhā	āhāhāhā			
<i>joined.</i>	<i>By-then</i>	<i>to-then</i>	<i>the-own</i>	<i>field-into</i>	<i>under</i>	<i>granting-for</i>			
āhāhā	āhā.	Dāhā	jā	hāhā	tyāhā	tyāhā	jāhā.		
<i>having-very</i>	<i>some-given.</i>	<i>State</i>	<i>which</i>	<i>lands</i>	<i>are</i>	<i>that</i>	<i>to-then</i>	<i>some-got.</i>	
hā	pā	hāhā	hāhā;		pāhā	tyāhā	hāhā	māhā	
<i>then</i>	<i>fully</i>	<i>giving</i>	<i>he-would-have-eaten;</i>		<i>but</i>	<i>to-then</i>	<i>very</i>	<i>by-then</i>	
dāhā	mā.	Pīkhā	tyāh	āhā	hā	tyāhā	hā	hāhāhā;	'mā
<i>some-given</i>	<i>not.</i>	<i>Then</i>	<i>to-then</i>	<i>under</i>	<i>some</i>	<i>that-time</i>	<i>he</i>	<i>some.</i>	<i>'some</i>

fathér's near her-mother-in-law's-  
 ploughman-her-mother-in-law's  
 much belly filling  
 bread obtained-is; and I her with-hanger am-dying; I now  
 within about full play tyshai shikhi, "about, he! with you and  
 arising father near going to him with-say, "father, I with-you and  
 bring-out-to us garka kaka ka; he! is-not take paka  
 God-of with us done here; I to-day-from year am  
 dikhaye and; and sh ik take wiyé-mé maki is."  
 am am-not; me our year around-coming having-brought take"  
 Pashai to wiyé me shaka-ma me. A shai tyshai  
 Then he arose and father-rose came. By-the-father to him  
 sh dikhai an tyshai he ei an dikhendi gye,  
 at-a-distance was-rose and to him companion came and running to-me,  
 ty paki-may kha; palya, an tyshai paki gah dha.  
 his neck-on embracing fell and by him the-rose-to a-his was-placed.  
 Pashai shikhi shai-sh, "shai, mayé bring-wash pap khyai, sha  
 Then father-to is-say, "father, by-me God-of sh was-done, and  
 ka! pap khyai; shi take paka dikhaye (dikhaye) and."  
 year-also am was-done; I year am to-do-rose (to-become) am-not."  
 Pash shai wiyéshai shai, "hai khyai hi sh  
 But the-father to-arouse says, "good a-rose having-taken came shai  
 tyshai sh-mé shai sh; an shai-may paki mami papi-ma maki  
 his body-on having-pat give; and have-on one ring, fast-on shai  
 shai sh; pakhé sh shai-pé-sh mami kaka;  
 having-pat give; and-shai not having-outen-and-draw movement shall-make;  
 sh ai paka and khyai, to and shai shai; sh paka  
 shi up am having-died was-pat, he now shai become; my am  
 shai gye, to and shai." Haghé shai kaka  
 having-been-thrown-away went, he now is/stand." sh movement to-do  
 shai.

Tyshai makhé paki rish-may hui. To rish-may-sh shighi  
 sh elder am shai-sh was. He shai-sh-from starting  
 gah pti sh an shikhi-sh an sh gah shai-sh  
 of-house near came and dancing-are and song singing-are  
 with waiya, Tyshai shai shai hui kaka  
 on-the-way it-was-leaved. By him sh-rose to-arouse calling having-made  
 kaka-sh, "sh khy gah hi shghai?" To tyshai shai, "to hui  
 he-also, "how what noise making are?" He to him says, "sh brother  
 sh-sh; an sh sh-sh sh-sh sh-sh ty-may to sh-sh  
 come-here; and he to-house sh sh-sh sh-sh therefore sh by-father

pāngāḥ dān.' To nāgāḥṭ na gāh-nā naḥ jay.  
*a-frost was-given.* He got-angry and house-in not would-go.  
 Tya-kāḥ tya dāḥḥā hā pāḥ na tyāḥā rāḥḥā kōyā. To  
*Therefore his father out came and his satisfaction were-made.* He  
 āḥḥāḥ āḥḥā, 'dāḥ āḥḥā, hāḥ tyāḥ āḥ dāḥḥā dāḥḥāḥ hāḥ na  
*to-father said, 'our father, I your three days service did, and*  
 to hāḥḥā hāḥḥā mādḥā nāḥḥā; na nāḥ hāḥḥā nāḥḥā mādḥā  
*your words ever were-broken not; and my friends with satisfaction*  
 kōḥḥāḥḥā tōḥ nāḥḥā āḥ dāḥḥāḥḥā jay pāḥḥāḥḥā hāḥḥā  
*making-for by-these to-me these days-in one did even not*  
 dāḥḥā; jay gāḥḥā to jayḥḥā dāḥḥāḥḥā hāḥḥā nāḥḥā  
*was-given; which by-me your property comes for having-earned*  
 dāḥḥā to nāḥḥā hāḥḥāḥḥā tyāḥḥāḥḥā pāḥḥāḥḥā dāḥḥā.' Pāḥḥāḥḥā hāḥḥā  
*was-given he came that-in fashion a-frost was-given.* Then the-father  
 tyāḥḥāḥḥā āḥḥā, 'āḥḥā hāḥḥāḥḥā dāḥḥā nāḥḥā jay rāḥḥā; jay nāḥḥā pāḥḥā  
*to-him said, 'these all days my near are-living; what me with*  
 hāḥḥā ḥāḥḥā hāḥḥāḥḥā hāḥḥā; to hāḥḥā nāḥḥā gāḥḥā hāḥḥā, to  
*is that all thing-some is; thy brother having-died your son, he*  
 nāḥḥā jayḥḥā jayḥḥā; dāḥḥāḥḥā gāḥḥā hāḥḥā, to nāḥḥā jayḥḥā;  
*again after became; having-born-had your son, he again 'was-born;*  
 jayḥḥāḥḥā hāḥḥā mādḥā hāḥḥāḥḥā hāḥḥā hāḥḥā.  
*this-for by-me satisfaction to-be-made good was."*



[No. 81.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILI OR BHILŌṂI.

MĀVCHĪ DIALECT.

(Khasbār.)

## SPECIMEN II.

(A. B. A. Simon, Esq., 1866.)

Yāta	kār'hāir	lāṭā.	Ti	śāṭ-ōṅṅ	pāṭ	hīy.
One	escape-brother	there-acc.	He	field-in	water	was-filling
Tāṭ-ōṅṅ	pāṭ	dhāi	uṅṅ	yāṭ.	Ti	uṅṅ
Then	channel	holding	a-crescent	came.	That	crescent
lāṭ.	'kār'hāir,	ahī	gāṭh	āṭhā-āṭh,	ti	uṅṅāṭ
begin,	'O-kār'hāir,	I	water	fell,	that	leaving
āṭh	āṭhā,	'hīy	āṭhāṭ-hī	ti	āṭh.	Ti
to-her	says,	'what	holding-part	that	fell.'	She
pāṭhāṭ	dhāi;	uṅṅ	ahī	uṅṅ	dhāi	dhāi.
having-continued	gāṭh;	to-yes	I	field	catching	with-gāṭh.
kār'hāir	āṭh	uṅṅāṭ	lāṭ,	uṅṅ-ōṅṅ	āṭhā	āṭhā
is-acc-kār'hāir	her	having-fell	she-acc-taken,	the-over-in	on-the-land	
lāṭ	gāṭh.	Ti	āṭhā,	'āṭh	āṭhā	uṅṅ
having-taken	he-acc.	He	says,	'that	on-the-land	having-fell
Ti	āṭhā,	'uṅṅ	pāṭhāṭ	lāṭ	dhāi;	lāṭ
She	says,	'we	water-into	having-taken	go;	here
Tāṭ-ōṅṅ	ti	uṅṅāṭ-āṭh	pāṭhāṭ	lāṭ	gāṭh;	kār'hāir
Then	he	āṭhāṭ-dhāṭ	water-into	having-taken	went;	the-kār'hāir
'Tāṭ	uṅṅāṭ.	Ti	āṭhā,	'uṅṅ	lāṭ	uṅṅāṭ
'here	I-acc-taken.'	She	says,	'we	here	not
pāṭhāṭ	lāṭ	gāṭh.	āṭh	lāṭ	āṭhā.	'Tāṭ
water-into	carrying	to-went,	and	to-her	says,	'here
āṭhā,	'Tāṭ	uṅṅ	āṭhā.	Māṅ	gāṭh-āṭh	pāṭhāṭ
says,	'here	not	then-taken.'	Then	uṅṅ-dhāṭ	water-into
Pāṭ	ti	hīy	āṭhā,	'Tāṭ	uṅṅāṭ.	Ti
and	then	he	what	says,	'here	may-I-taken?
Tāṭ	uṅṅ	dhāi.	Ti	pāṭhāṭ	ti	lāṭ
By-the	having-fell	she-acc-gāṭh.	She	water-into	to-the-bottom	going
lāṭhā,	pāṭhāṭ	dhāi	lāṭ.	Pāṭ	āṭh	yāṭ
not,	the-fact	holding	was-taken.	Then	there	are

pápi	paak.	Tyál	kárbhári	ákha,	'mál	mágo	cháñ
ac-mister	came.	To-him	the-birdsister	says,	'to-me	by-a-crocodile	holding
ákhya,	mál	ach	diráñ,		'Th	hail	kay ákha, 'th
is-kept,	me	having-released	comes-her-to-give.		The	or what	says, 'you,
ahí	navá	hath	the	hail	hail	kháñ;	ami shí náraha
I	young	was	then	collimation	making	did-not;	was I
							did.
hál	pápi	ami	mál	din	náy	cháñ	náy; ál
having-become	ami	now	to-me	grass	and	grass	not; I
							at-all
ach	náy,	hail	pápi	gíra	náñga-gápi.		Tell-me
will-release	not.	The-or	water	having-drawn	was-wasp,		In-the-mountains
tyáñ	gháñ	tyáñ;	gháñ	kay	ákha,	'mál	mágo
he	horns	came;	to-the-horns	what	horns,	'to-me	by-a-crocodile
							holding
ákhya,		ach	diráñ,		'To	gháñ	kay ákha, 'mál
is-kept,	having-remained-her	is-released-me	gíra.		The	horns	what
							says, 'I
navá	hath	the	hail	gháñ;	ahí	dápi	pápi
young	was	then	riding	you-went-about;	I	old	have-become
							to-me
náy	cháñ	náy,	ahí	hál	ach	náy.	
and	grass	not,	I	at-all	will-release	not.	Then
							gápi
							you;
							came;
th	ákha	hagá,	'mál	mágo	dhápi,	'Th	gápi
is-her	saying	to-her,	'to-me	by-a-crocodile	was-held.	Then	or what
							says,
'ahí	kay	ach?	ahí	mál	hail	the	mi
							dháñ
'I	what	should-do?	I	young	was	then	my
							will
							drawing
							you-or;
and	ghí	hál	gáñ	mi	din	náy	cháñ
was	ahí	having-become	I-went	to-me	grass	and	father
							not, I
							at-all
ach	náy,		First	hál	mi;	tyal	kárbhári
will-release	not.	Then	a-jackal	came;	to-him	the-birdsister	says,
'hál	hál,	mál	mágo	cháñ	ákhya,	th	mál
							ach-dé.
'O-jackal	brother,	to-me	by-a-crocodile	holding	was-kept,	you	me
							release.
First	hál	kay	ákha,	'kárbhári,	th	gháñ	kay;
Then	the-jackal	what	says,	'O-birdsister,	you	a-fowl	are;
							to-you
mágo	dháñ	náy;	is	hál-máy	dháñ	kay	is
by-the-crocodile	is-held	not;	your	hand-in	a-rod	is	that
							is-held.
Mágo	ach	pápi	din	ach	mi	dháñ	the-rod
The-crocodile-by	grilling-up	first	was-given	having-in-leave	and		
cháñ	hál,	Tell-me	to-him	ami	pápi.		
holding	was-taken.	In-the-mountains	the-birdsister	having-remained	will.		

FREE TRANSLATION OF THE FOREGOING

Once upon a time there was a Headman. One day he was irrigating his fields, when a crocodile came through the channel. The crocodile said to him, 'Headman, please hear what I tell you.' The Headman says to her, 'Tell what you have to tell.' She

said, 'take me to the river; I will catch fishes and give them to you.' Then the Headman lifted her up and carried her to the sand in the river. He said, 'may I leave you on the sand?' She said, 'carry me into the water; don't leave me here.' Then he took her into the water till it reached his knees. The Headman said, 'may I leave you here?' She said, 'do not leave me here.' He advanced till the water reached his waist, and said to her, 'may I leave you here?' She said, 'do not leave me here.' Then he carried her farther into the water till it reached his neck and said to her, 'may I leave you here?' She said, 'yes.' Accordingly he let her loose. She went down to the bottom of the water and got hold of his foot. Then there came a bullock to the water in the course of grazing. To him the Headman said, 'a crocodile has got hold of me, make her release me.' The bullock said, 'as long as I was young you acquired agricultural produce through me; now I have become old, and now I get no grain, no fodder; I won't release you.' The bullock drank water and went away. Then a horse came. He said to the horse, 'a crocodile has got hold of me; release me.' The horse said, 'when I was young you rode on me, I became old, and now I get no grain, no fodder; I won't release you.' Then a cow came. He began to tell her, 'a crocodile has caught me.' The cow said, 'what should I do? as long as I was young you got milk from me and drank. Now I have become old, I have no grain, no fodder; I won't release you.' Then there came a jackal. To him the Headman said, 'Jackal brother, a crocodile has got hold of me, do release me.' Then the jackal said, 'Headman, you are a fool. The crocodile has not caught you. She has caught the staff that is in your hand.' The crocodile got up, left the foot, and got hold of the staff, when the Headman ran off.

{ No. 32.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BENJOL OR BHILOJOL.

MISCELLANEOUS.

(DIVERSE KHASIUM.)

## SPECIMEN III.

It mahl lōa pāh lōa. Tye-ah-ah wāy'hāh pāh lōa.  
*One to-mat too one more. Then-in-of the-possessor see to-father*  
 ahāh-lā, 'Mā, jē māl-pāy'hāh mē māhāh i tē  
*see, 'father, what property-(and-)money my to-where come that*  
 māl dā. Pāhāh āhāh āh pāy'hāh māl wāh  
*to-me place. Then by-the-father there to-see property having-divided*  
 dāh. Pāhāh āhāh āhāh wāy'hāh pāh āh lōh māl  
*was-gone. Then a-fore in-days the-possessor see that whole property*  
 āhāh āhāh māl'hāh wāh gāh, māl āhāh pāh  
*together having-made to-a-country having-gone went, and there having-gone*  
 āhāh wāh āh lōh pāh kharāh. āhāh Pāhāh  
*in-lavence-being that whole money having-gone was-thrown. Then*  
 āhāh āh lōh pāh kharāh pāh tāt āh māl'hāh  
*by-him that all money having-expanded was-thrown then that in-country*  
 māl āh pāh, āhāh āhāh āhāh āhāh āhāh pāh āhāh  
*a-great famine fell, therefore to-him great difficulty to-fall began.*  
 Pāhāh āh pāh āh-ah māl'hāh-ah-ah āh māl'hāh pāh  
*Then the see that-very country-in-of see to-possessor having-gone*  
 āhāh. Tāhāh āhāh āhāh āhāh āhāh āhāh āhāh. Tāhāh  
*land. By-him him cattle to-grass āh in-jungle was-eat. Then*  
 āhāh āhāh pāh āhāh āhāh āhāh āhāh āhāh āhāh  
*the-people what from-(and-)lands eating-were that having-eaten to āh āhāh*  
 āhāh āhāh āhāh āhāh āhāh āhāh āhāh āhāh  
*should-be-filled so āh āhāh āhāh āhāh āhāh āhāh āhāh āhāh*  
 āhāh āhāh āhāh āhāh āhāh āhāh āhāh āhāh  
*anything anywhere not. Afterwards āh āhāh āhāh āhāh āhāh āhāh āhāh āhāh*  
 āhāh, 'māl āhāh āhāh āhāh āhāh āhāh āhāh āhāh āhāh āhāh  
*began, 'my father's how-many to-accounts sufficient bread is, and*  
 āh āhāh māl. āh āhāh āhāh āhāh āhāh āhāh āhāh āhāh āhāh  
*I of-possessor die. I having-arrived my to-father will-go and to-him*  
 āhāh, 'āhāh, māl āhāh āhāh āhāh āhāh āhāh āhāh āhāh āhāh  
*will-tell, 'father, by-me God before having-arrived āhāh āhāh āhāh āhāh āhāh āhāh āhāh āhāh*

kôpô kôp; kôp-pôkô to pôkô kôkô ai wôp'ro wôp, to kôkô  
 danc d; kôwôfôrkô ôp am to-tôl I jô am-wô, ôp am  
 wôp'ô pôrôkôl môt thôw." Tôw-pôkôkô ôl ôkôkô ôpô  
 around ôkô môt kôwôp." Aftôwôrds ôl kôwôp-wôkô ôl-wô  
 kôkô gôpô. Tôtô to ôw ôl ôkôkô ôpô ôkôkô ôpô  
 to-fôkôr wôl. Tôtô "ôl ôpô ôl wôwôkô ôl ôl ôl ôl  
 ôkôkô ôkôkô ôpô, and ôpô ôkôkô ôkôkô ôkôkô ôpô gôpôkô  
 kôwôp-wô to-wôp ôpô, and ôpô ôl wôwôp kôwôp-wô ôl wôwôkô  
 ôpô pôpô and ôpô wôkô ôl. Tôtôkô pôkô ôl  
 embracing fôl and ôl ôl wôwôkô. Tôtô ôpô ôl to ôl  
 ôkôkô. "ôl, ôl ôl ôl ôl to ôl ôl ôl ôl ôl ôl ôl ôl  
 ôl-wô-wô, 'fôkô, ôl ôl ôl ôl ôl ôl ôl ôl ôl ôl ôl  
 and ôl-pôkô to pôkô ôkôkô ôl wôp'ro ôl ôl ôl ôl  
 and kôwôfôrkô ôp am ôl-to-to-côlôl I jô wôl am." Bôl  
 ôkôkô ôpô ôl ôl ôl ôl ôl ôl ôl ôl ôl ôl ôl  
 ôl-to-fôkôr ôl-wô to-wôwô ôl-wô-wô, "ôl ôl ôl kôwôp-wô  
 ôl ôl ôl; and ôl ôl ôl ôl ôl, ôl ôl ôl ôl ôl ôl ôl  
 to-ôl-wô pôl; and ôl ôl ôl ôl ôl, ôl-to-fôl ôl ôl; ôl  
 ôl ôl ôl ôl ôl ôl ôl ôl ôl ôl ôl ôl ôl ôl ôl  
 wô kôwôp-wô pôwô ôl ôl ôl; ôl ôl ôl ôl ôl ôl ôl  
 ôl ôl, to ôl ôl ôl ôl ôl ôl; and ôl ôl ôl ôl ôl, to ôl ôl  
 ôl wô, ôl ôl ôl ôl ôl ôl; and ôl ôl ôl wô, ôl ôl ôl  
 ôl." Tôtô ôl ôl ôl ôl ôl ôl.  
 ôl." Tôtô ôl wôwôkô to-ôl ôl ôl.

## NORT.

Nort is the dialect of a small tribe in the Nagpur Agency of Central India. It has not been returned as a separate dialect for the use of this Survey. All the best Census 816 speakers were returned.

I am indebted to the courtesy of Captain Laard, Superintendent of Census Operations in Central India, for a version of the Parable of the Prodigal Son in the Nort dialect of Ali Rajpur. It was forwarded without an interlinear translation and the explanation is not quite certain in a few places. Some passages, moreover, seem to have been misunderstood by the translator. The text must, on the whole, be read with considerable caution.

The Nort dialect is related to Barel, the Bhill of Rajpura, Pawa and the Bhill dialect spoken in the Barward Division of the Baroda State. Compare the pronunciation of *a* as *ā*, the dropping of *r* between vowels, the loss of aspiration, and the change of soft to hard consonants in words such as *āhā*, son; *uāhā*, to strike; *u-āh*, I die; *uā* and *āhā*, were; *hā*, house; *hāpā*, horse, etc. The nasal pronunciation is the same as in Barel; thus, *āhā*, āhā, and *hāhā*, ha. The consonant *l* is occasionally dropped; thus, *āhā*, *āpā*. The same word also occurs in Barel, and the intermediary link is the pronunciation of *j* as *g*.

With regard to the inflection of the nouns we may note the use of the nominative and the oblique form in the same wide way as in Rajpura; thus, *āhā āhā āhā-mā*, in thy father's house. The plural of strong masculine nouns ends in *ā* and *ā*; thus, *āhāā*, sons; *hāpāā*, horses.

The commonest case suffixes are, dative *ā*; adative *āhā*; genitive *ā* or no suffix; locative *uā*, *uāpā*, *uāhā*, and *uā*.

The usual personal pronouns are,—

Ā, I.	āh, thou.	āhāā, uā, āh, go, he.
uā, my.	uā(ā), thy.	āh pā, his.
uāh, we.	hāhā, you.	āhā, ū, they.
uāhā, our.	hāhāhā, your.	hāpā, their.

There are, however, several other forms. Thus *uāhā*, he; *hāpā*, thy; *āhāhā*, his, and so forth. Some of these forms are perhaps due to misunderstanding.

The present tense of the verb *āhāhā* is given as follows:—

Sing. 1. āh.	Plur. 1. āhāh.
2. āhāh.	2. āhāh.
3. āhāh, āhā.	3. āhāh.

The past tense is *āhā*, plural *āhāā*, with many varieties.

With regard to the inflection of finite verbs we may note that the *uā*-suffix is often used both in the present and past tenses. Thus, *uāhā*, I strike; *uāhā*, he is; *uāhā*, (I) struck; *hāhā pāhā*, hunger arose. It is also used after the present participle. Thus, *gāhā*, given, we go. *Uāhā*, was given, seems to contain a past participle passive *āh*.

The usual suffix of the past tense is *pā*; thus, *hāpā*, plan, *pāpā*, went. The subject of transitive verbs is sometimes put in the nominative and sometimes in the case of the agent.

The imperative ends in *i*, plural *i* or *ā*; thus, *āpā, give*; *āśāś, bind*; *uśā, put*, *āśā, put on*.

The conjunctive participle ends in *i* to which *t* or *t'* is usually added. Thus, *hāś, having spent*; *hāśt, having done*; *gagatāś, having run*.

The verbal nouns and the infinitive are sometimes formed as in Marāṭhī and sometimes as in Gujarātī Kōṭī. Thus, *śārā, in order to tend*; *śāś, to eat*; *āśāś, to make*.

The form *gāyāś, let us go*, seems to be an infinitive.

For further details the specimen which follows should be consulted.

[ No. 33.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### SINĪ OR SINĪŪ.

MS. D. 11. 11.

(SINĪ AND SINĪŪ.)

### SPECIMEN I.

Kāśa	māyāś	bā	chāśā	nā.	E-kā-śā	nāś	chāśā	bāyā,
<i>Some</i>	<i>man-to</i>	<i>has</i>	<i>own</i>	<i>own</i>	<i>Then/from</i>	<i>ponger</i>	<i>own</i>	<i>aid,</i>
'hā,	p	wā,	tā	māśā	āpā.	Pichā	hāśā.	dāś-māś
<i>'father,</i>	<i>what</i>	<i>share,</i>	<i>that</i>	<i>us</i>	<i>give</i>	<i>Afterwards</i>	<i>for</i>	<i>daps-in</i>
nāśā	chāśā	bāśā	pā	hāś	chāśā	māśā	pāśā	pāśā
<i>file-ponger</i>	<i>own</i>	<i>all</i>	<i>together</i>	<i>having-made</i>	<i>for</i>	<i>country-to</i>	<i>going-on.</i>	
Pā	tā	pāśā	pāśā-māś	nāśā	hāś	pāśā.	Tāśā	Tāśā
<i>And</i>	<i>there</i>	<i>and</i>	<i>richness-in</i>	<i>property</i>	<i>expanding</i>	<i>own-then,</i>	<i>Then</i>	
tā	bāśā	hāś	pāśā,	nāśā	hāś	pāśā.	Tāśā	tā
<i>there</i>	<i>he</i>	<i>famine</i>	<i>fell,</i>	<i>distressed</i>	<i>knowing</i>	<i>he-went.</i>	<i>Then</i>	<i>there</i>
pāśā	tāśā	māśā	āpā	pāśā	āpā.	Tāśā	pāśā	hāśā
<i>going</i>	<i>then</i>	<i>man</i>	<i>with</i>	<i>around</i>	<i>land.</i>	<i>By him</i>	<i>the-around</i>	<i>man</i>
chāśā	māśā.	Tāśā	hāśā	hāśā	hāśā	hāśā	tā	chāśā
<i>to-fell</i>	<i>man-went.</i>	<i>Then</i>	<i>own</i>	<i>lands</i>	<i>going-on</i>	<i>own</i>	<i>lands</i>	
pāśā	hāśā-tā;	pāśā	tāśā	pāśā	hāśā	hāśā	nā	āpā.
<i>file-around</i>	<i>going-on;</i>	<i>had</i>	<i>that</i>	<i>to-around</i>	<i>happening</i>	<i>land</i>	<i>and</i>	<i>man-ponger.</i>
Tāśā	pāśā	hāśā	āpā.	hāśā	tā	hāśā,	'māśā	hāśā
<i>That</i>	<i>after</i>	<i>own</i>	<i>own,</i>	<i>then</i>	<i>he</i>	<i>aid,</i>	<i>'my</i>	<i>father's</i>
hāśā,	tāśā	pāśā	pāśā	tāśā	nāśā,	pāśā	tāśā	pāśā
<i>own,</i>	<i>to-then</i>	<i>daily</i>	<i>having-filled</i>	<i>land</i>	<i>get-in,</i>	<i>and</i>	<i>I</i>	<i>with-ponger</i>
ō	āpā	māśā	hāśā	hāśā	pāśā	pāśā	tāśā	hāśā,
<i>I</i>	<i>arising</i>	<i>my</i>	<i>father</i>	<i>own</i>	<i>with-on</i>	<i>and</i>	<i>to-him</i>	<i>with-ay,</i>
Māśā	hāśā	hāśā	pāśā	tāśā	tāśā	hāśā	hāśā	hāśā.
<i>And-of</i>	<i>own-in</i>	<i>and</i>	<i>I</i>	<i>of-then</i>	<i>before</i>	<i>and</i>	<i>land</i>	<i>man-own.</i>
tāśā	hāśā	hāśā	pāśā	nāśā.	hāśā	hāśā	hāśā	hāśā.
<i>own</i>	<i>own</i>	<i>to-ay</i>	<i>ownly</i>	<i>and</i>	<i>own.</i>	<i>Then</i>	<i>then</i>	<i>own</i>
pāśā	hāśā	hāśā	pāśā	nāśā.	hāśā	hāśā	hāśā	hāśā.
<i>own</i>	<i>own</i>	<i>to-ay</i>	<i>ownly</i>	<i>and</i>	<i>own.</i>	<i>Then</i>	<i>then</i>	<i>own</i>

sché." "	Think	again	coming	he	father	near	meat.	Then	for
léta,	is	both	débél	pálya,	lyá	mén-est	vishé	est	
was,	this	father	seeing	got,	his	meat-in	expensive	coming	
gyra,	pán	gag'-tsh	gyrú	iskré	gá-est	léit	gya	désh.	
went,	and	running	went	his	meat-on	falling	his	was-pieces.	
Piché	má	lésh	hoshá,	'bá,	shag'-vén-ján	kón-est	pán		
Then	is	to-father	said,	'father,	God-of	house-is	and		
É	tyá	stet'-as	bíjesh	kón	shag.	and	the	chán	kol
I	of-they (?)	before	had	not	was-done.	I	thy	was	to-see
jaga	was	tygh.	Pán	chiká	bá	plav'-vén	kátyá,	'chiká	
worthy	not	am.	But	his	father	to-servants	said,	'him	
kish	nag'-vén	né	tya ;	tyá	ák'-dyé-máya	remest	pán	gá-est-máya	plavé
for	chik	taking	come ;	his	finger-to	ring	and	fast-on	also
kish.	Pán,	káya	jút	vichésh	est	to	tyá	váya ;	was
got.	And	good	having-become	and	taking	come	it	will ;	we
kish	pán	was	ráj	hút	gy'-est,	kish	est	chiké	
will-not	and	we	worry	having-become	will-go,	become	up	was	
est	gish,	is	piché	shag ;	pán	shik	gya,	is	piché
having-fled	went,	he	again	revised ;	and	had	went,	he	again
shésh.	Shé	both	gy'-est	their	will-not.				
was-found.	Worry	becoming	to-go	prepared	before.				

Tshé shé-est chiké kish-est est. Kish-est-est nish hén shé-est.

Then said was field-in was. Fields-in-from having-gone house came,

tyá káya váya nish nichest'st kashat. Pán's kishé-est,

By-his more playing dance dancing was-found. A-servant called,

'tyá kish th kish' Tyá th kishé, 'is páya kish,

'that why here doing?' By-his here it-was-said, 'thy brother came,

which est kish kish máya tyá-kish váya vichésh kishé.'

then thy father safe was therefore thy and was-found.

Tshé kish kishé pán kón-est nish gya. Tshé tyá

Then is got-carry and house-in not went. Then his

kish kish ésh kashat vásh. Tyá kish kish

father outside coming to-revised before. By-his father owner

shé, 'is not not kashat chiké kish ; jé is

was-pieces, 'thy by-me so-many years servant was-done ; what then

gish kish est gish kish. Tshé kish kish est kish

word said by-me word was-done. Then friends will worry

kishé-est is kish kishé gáya shé kish tyá. Pán

to-make then over time a-hill was not was-pieces. But

is shé est shé shé est, is shé shé,

so-much thy property wealth was, that squandering was-thrown, shé







## RĀJĀ BHIL.

The eastern portion of the Nagpur Division of the Maratha State is a hill country covered with forests. It is known as the *Rājā Bhilāra*, i.e., forest districts, and comprises the Bhilāra of Mahāra, Vyāra, Bāghāra, and the Wakhal district of Velāchāra. One of the Bhil dialects of that district is known as Rājā Bhil, and the number of speakers has been estimated for the use of this Survey at 87,540.

Rājā is a dialect connected on one side with Bāraḥ, the Bhil of Rājpipla, Nāra, Fāraḥ, etc., and, on the other, with Chodhā, Gāraḥ, etc.

We find hard consonants substituted for soft aspirates and an *r* dropped between vowels as in Bāraḥ and connected dialects. Thus, *hāpā*, home; *hā*, house; *pāra*, devil (*Samkṛit bhāṭa*).

An *h* is dropped as in the dialects just mentioned; thus, *aiā*, was. A cerebral *ḥ* has been dropped as in Nāra in *aiā*, eye, and so forth.

The oblique form is used as a genitive, just as in the case in Rājpipla and other districts; thus, *aiā'ā*, of a father. It also occurs as the case of the agent; thus, *aiā'ā*, by the father. We also find forms such as *ā hāpā bhāṭa vāpā'ā* *hā'ā* *aiā*, that home-honey-yeast-of is? where the suffix of the genitive is *ā* as in Bāraḥ and connected dialects.

The oblique suffix *ā'ā* Rājā shares with Fāraḥ and other dialects.

*Nāra*, my, and similar forms, correspond to *Nāra* *nāra*, Bāraḥ *nāra*, Rājpipla *Bhāra* *nā*, and so forth. The same forms are also used in Chodhā, etc.

The present tense of the verb exclusive is *aiā*; compare *aiā* in Rājpipla.

The present tense of *aiā'ā*, to strike, is *aiā'ā*-*aiā*, I strike; *aiā'ā*-*aiā*, thou striketh; *aiā'ā*-*aiā*, he strikes; plural *aiā'ā*-*aiā*. Compare the BHIL of Rājpipla.

In the future we find forms such as *aiā'ā*, I shall strike; *aiā'ā*, we shall strike, etc., corresponding to the usual forms in Rājpipla.

In some of the points just mentioned, and in several other characteristics, Rājā agrees with Chodhā and the other Bhil dialects of the neighbourhood.

It will be sufficient to give the beginning of the Parable of the Prodigal Son as an illustration of the dialect.

[No. 34.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHIL OR BHILGOL.

## RĀJ-BHIL DIALECT.

(NARWARI, BARONA GROUP.)

Kot-āi	nāṭhā	hā	pāy'ā	aiā	Thā-ai-aiā	hāṭh
Sour-ae	of-man	too	are	was.	Thou-in-from	by-the-possessor
pāṭh	bhāṭhā-ai	aiāy'ā	ā,	'bāṭhā,	pāṭh-ai-aiā	hāy'ā
Me-ae	father-da	It-was-and	that.	'father,	property-in	share
hāy'ā	aiā-aiā	Thāṭh	bhāṭhā	ā	pāṭh	aiā-aiā
share	me-to	give.	Me	by-father	that	property
					them-to	having-decided



## CHODHRI.

The Chodhri are one of the aboriginal tribes of Surat and the Narval Division of Baroda. In the former district they are found on both sides of Narval, in the Ojpal Division in the west, and in the Mandel Taluka and near Waled in the east.

The number of speakers has been estimated for the use of this Survey as follows:—

Baroda	.....	22,000
Narval	.....	10,000
	Total	32,000

The Chodhri dialect in most characteristics agrees with Gujarati B&B. In some points, however, it differs and approaches Mandali on one side and Khandeshi on the other.

The short *a* is often pronounced as an open *i*; thus, *gōr'vāhar*, God; *lēyē*, all; *āyē-āy*, having made.

*ḷ* commonly becomes *a*, and the cerebral *ḷ* is always changed to *ḷ*; thus, *āyēḷ*, from; *āyēḷ*, taken; *āyē*, go; *āyē*, finish; *āyē*, eye.

The soft aspirates are commonly hardened. The aspiration is, in such cases, apparently very strong, and in the specimens received from Ojpal we therefore find a second *h* added. Thus, *āyēḷ*, from; *āyēḷ*, from; *āyēḷ*, God. The last instance shows that *f* is substituted for *ph*. This is only the case in Ojpal, and is perhaps only a difference in writing.

A similar hardening of *f* occurs in *phōr'vā*, struck; *āyēḷ*, given, and similar forms of the past tense. Compare forms such as *phōḷḷ*, he fell, in the B&B of Mahikantha.

As in other neighbouring dialects, there is a strong tendency to pronounce vowels with a dront. The result is usually a doubling of the vowel and the insertion of a weakly accented *i*; thus, *phāḷāḷ*, having died (compare Gujarati *phāḷ*, to die); *āyēḷ*, Gujarati *āyē*, for the sake of; *āyē* and *āyēḷ*, a father; *āyēḷ* and *āyēḷ*, a son, etc.

The inflection of nouns is mainly the same as in Mahikantha. The earlier plural, however, ends in *i*; thus, *āyēḷ*, men; *āyēḷ*, boats. Strong feminine nouns form their plural regularly; thus, *āyēḷ*, daughters; *āyēḷ*, women.

The genitive suffix is *āy* (or *gāy*), but occasionally *āy* is used instead; thus, *āyēḷ*, my uncle's son. This latter form is often used as an oblique case; thus, *āyēḷ*, to a daughter. Compare, however, the note regarding the pronunciation of words above.

Adjectives, including the genitive ending in *āy* and the relative ending in *āy*, are inflected as in Gujarati. Strong adjective nouns, however, often use a form ending in *āy* throughout; thus, *āyēḷ*, my stone.

With regard to pronouns we may note the forms *phōḷḷ*, he, you, in *phōḷḷ* *āyēḷ* into his own field; *āyēḷ*, my; *āyēḷ*, we; *āyēḷ*, you, etc.

The verb substantive has the same form in the singular and in the plural, etc., first person *āyē* (or *āyē*), second and third persons *āy* (or *āy*). The corresponding past tense is *āyēḷ* or *āyēḷ*.

The present tense of finite verbs is formed by adding the verb substantive to the present participle; thus, *phōḷḷ* (or *phōḷḷ-āyēḷ*), I strike; *phōḷḷ-āyēḷ*, you, they, strike.

The past tense ends in *gi*, *i*, *shgi*, and *sh* ; thus, *gi* and *paash*, he went; *ashgi*, he was sent : *shikshah*, he was struck ; *man shah*, his mind became, he wished, etc.

The suffix *-n* is often also added to the nominal particles: *ššun*, *ššun-n*, *ššun-ni*.

These findings are of significance, for indicating the

Regular, 1. <u>10000</u>	Found, 1. <u>10000</u>
2. <u>10000</u>	2. <u>10000</u>
3. <u>10000</u>	3. <u>10000</u>

Another form of the future verb is *will*, plural *will*; *thru*, *will-thru*, I, *thru*, or *be will strike*.

(Prices shown will be readily recognized from the quotations which follow.)

The first is the beginning of a version of the Parable of the Prodigal Son received from Norway. The second is a translation of a well-known tale into the Chikoki dialect of Ojibwa. The third is a conversation between two villagers from Sweden.

180-86-1

## INDO-ARYAN FAMILY

## CENTRAL GROUP

## NETT OF NETTAGE

### Continued Tolerance

(NATIONAL INSTITUTE, NATIONAL ACADEMY)

## DISCUSSION

He mīc-hi-ōō hō gīh'ra hōr'na. Na tū-mā-nā nīr'nabē pōt'hā  
 One man-to two sons were. And them-in-of the-posses-by his-son  
 kīhā-pī key hā, 'kīhā, pīhā mārē kīhā-pī mē-nō ēp.' Thē  
 father-to it-son-and that, 'father, money of-me share-of me-to give.' By-him  
 pōt'hō than tūhā-pī kīhā ēpō. Na thōpā dīpā pūhō to  
 his-son money them-to having-shared was-given. And of/en days pūhō to  
 nīr'nabē gīh'ra bādē ēp'hō kār'na chōpā dīhō-nī pīh'pā gē.  
 younger son all together having-made a-different country-to returned was.  
 Na thē nōy-mā-jā-mī pōt'hā pīhā ēpōi nīh'pī. Na  
 and by-him pīh'ra-nā hō-mōn money having-rem-d-to hō-wā-dōm. And  
 ēpō to bādē kīh'ra hō-mōn nīh'pā, tīr tīr dīhō-nī jīrō  
 wīn that all having-gone was-there-mōn, then that country-to a-strong  
 kīl pūhō, nō tīr-nō ēp'hā pūhō, nīh'pī. Nō hō jīnē tīr  
 father fall, and him-to dīr'ra in-fall bōm. And hō having-gone that  
 dōtō-mā-nā kīhō-tīr mārē. Na thē tīr-nō pōhō kīhō-mī pīhā  
 country-in-of of-one-there bādē. And by-him him-to his-son jīhō-to wīn  
 chōr'nō nīh'pā. Na tīr kīh'ra pīhā kīh'ra tīr-nō-thō  
 to-prize was-wē. And wīn bādē hō-mōn nō thōm-to-from  
 thē pīhōn hōmē rījī sūmē māyō-hōvē, pīhō kīhō  
 by-him his-son kīp pīhā having-bōmē jīhō-wōd-lōm-bōm, bō by-anyone  
 tīr-nō ēpō nīl.  
 him-to war-stōm wē.

[No. 26.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## HINDI OR BHILŌI.

CHHATTĪS GĀRHT.

(OLD DIBROO, DISTRICT SURAT.)

## SPECIMEN II.

## THE FABLE OF THE BOYS AND THE TIGER.

Ek pāṭh chini-aiḥ kāk-āḥ chaya-karṇat. Tē ek dīḥ ramāi-aiḥ an'hi  
*One boy the-forest-in goats was-grazing. By-him one day play-fs action*  
 pūṭhi kāk mārī kī 'pāk vigh āv, rī dāk, rī dāk.' Chai-aiḥ  
*false a-cry was-made that 'that tiger come, O run, O run.' In-the-mountain*  
 the-pāṭh kīṭi-wāḥ kāk to dāk āv nī bāṭh to vigh kī  
*all-round call-makers there-were they running come and saw then tiger at-all*  
 nī. Nā, nā pāk pāḥ kīṭi bāṭh bāṭh kīṭi kīṭi kīṭi  
*was-found not, and that boy on-the-contrary them towards looking laughing*  
 māṭh-g. Pāk kākāḥ nāṭh gā nī mār-aiḥ kīṭi dāk  
*commenced. Those goat-men, being-alarmed went and in-the-mind each goat*  
 nāḥ. Pūṭhi bīṭi vāk-aiḥ kīṭi-kīṭi vigh āv. The pāk pāk  
*was-fell. Afterwards second time-at in-reality tiger come. Then by-that boy*  
 kīṭi-kīṭi kāk mārī kī, 'o vigh āv, rī vigh āv.' Pāk pāk  
*being-confounded cry was-raised that, 'O tiger come, O tiger come.' But those*  
 kīṭi-aiḥ māṭh gāṭh vāḥ kāk mārī kī nī. Tēḥ aiḥ  
*fields-of by-men this story true was-believed at-all not. Therefore by-that*  
 vāḥ pāk kāk kāk-aiḥ mārī kīṭi-aiḥ  
*tiger his several goats being-killed were-thrown.*

The boy is pāk pāk jāṭh kāk kīṭi-wāḥ māḥ  
 Then on that by-that boy false being-spoken the-call-makers-to cheated  
 nī kāk to pāk mārī kāk bāḥ kāk kāk nī.  
 and were then his so much mischief had-been out.

## FREE TRANSLATION OF THE FOREGOING.

A boy was tending goats in the fields. Once upon a day he playfully cried out for nothing, "the tiger has come, the tiger has come; run, run." Then all the peasants of the neighborhood came running and saw that there was no tiger. The boy, on the contrary, looked at them and began to laugh. The poor peasants got alarmed and were very sorry. Afterwards on another occasion when a real tiger came the boy got afraid and cried out, "a tiger, a tiger!" But the peasants did not believe him. Thereupon the tiger killed several goats.

If the boy had not told a lie and cheated the peasants so much mischief would not have occurred.

[ No. 37.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BIBLI OR BHILOSI.

COMMON DIALECT.

(RURAL DIALECT.)

## SPECIMEN III.

- A. TE kish gash sh ?  
*There where central sh ?*
- B. Bily kish mī gash.  
*I market-in had-gone.*
- A. Hish-mī-sh kish shah sh ?  
*Market-day-from what was-brought ?*
- B. Tī-sh balya shah.  
*There-from bullock was-brought.*
- A. Balya kashā hā ?  
*Bullock how-old is ?*
- B. Tīsh wātā-sh hā.  
*How gone-of is.*
- A. Hish kish-sh shah ?  
*It for-what was-it-brought ?*
- B. Kish kash.  
*Cultivation for-doing.*
- A. Bily balya hā hā ?  
*Another bullock is what ?*
- B. Bily balya kish-mī hā.  
*Another bullock stable-in is.*
- A. Tash pīsh kash shā hā ?  
*They near how-many cattle are ?*
- B. Hish mīsh pīsh hā balya hā pīsh-shā hā gashā hā.  
*At-present of-us near two bullocks, two he-goats, two cows are.*
- A. Tash kish kash hā ?  
*They lands how-much are ?*
- B. Tīsh vīsh.  
*Twenty bays.*
- A. Tash kash shā pīsh hā ?  
*They how-much are grown is ?*
- B. Tī vīsh kish.  
*Three more land.*



- A. Tāret kətəi rapā phar'vā-ā hā ?  
*Thy low-many raposa payble-of are ?*
- B. Də vīh na p'loh rapā phar'vā.  
*Two twenty and for raposa I-pay.*
- A. Tāret k'li kəv] hā hā ?  
*Thy cup debt is what ?*
- B. Hāret hē vīh na dān rapā k'v] hā.  
*My too twenty and ten raposa debt is.*
- A. Tū hān kəv] vā'vā ?  
*Thou when debt will-pay-off ?*
- B. Hā'vā p'vī.  
*Half-festival after.*
- A. Hāret k'v] nā ?  
*Now why not ?*
- B. K'ja nāi nā vīchāp.  
*Still day-qually do-not will.*
- A. Tāret p'loh nāi k'v] hā ?  
*Thy near goods low-much is ?*
- B. Māret p'vī hā vīh na dān hāi hā.  
*My near too twenty and ten birds are.*
- A. Tū vānā-ā k'v] hāi hāi hā'vā-hā ?  
*Thou year-in low-many birds what-is ?*
- B. Dān na p'loh hāi.  
*Ten and for birds.*
- A. Tāret k'v] q'v'vā hā ?  
*Thy low-many some are ?*
- B. Tū q'v'vā.  
*Three some.*
- A. Tāret k'v] q'v'vā hā ?  
*Thy low-many daughters are ?*
- B. Də.  
*Two.*
- B. Tāret p'v] q'v'vā hāi p'v'vā hā ?  
*Thy child am will-when married is ?*
- B. I'vā-ā.  
*Adult-with.*
- A. Tū k'v] vā'vā hā ?  
*He low-many years-of is ?*
- B. Vīh na ō.  
*Twenty and three.*
- A. Tāret h'ja q'v'vā k'v] vā'vā hā ?  
*Thy second son low-many years-of are ?*

B. VIII.

*Tuesday.*

- A. To parady'nd hi hi?  
He married in what?  
B. Kaka, ani paradyi.  
No, is-not married.

FREE TRANSLATION OF THE FOREGOING.

- A. Where have you been?  
B. To the market.  
A. What have you bought there?  
B. A bullock.  
A. How old is the bullock?  
B. Five years.  
A. Well, why did you buy it?  
B. For farming purposes.  
A. Have you got another bullock?  
B. Yes, in the stable.  
A. How much cattle do you possess?  
B. At present I have two bullocks, two buffaloes, and two cows.  
A. How large are your fields?  
B. Twenty bighas.  
A. How much corn do you grow?  
B. Sixty harts.<sup>1</sup>  
A. How many rupees do you pay in rent?  
B. Forty-five rupees.  
A. Have you any debts?  
B. Yes, fifty rupees.  
A. When will you pay it off?  
B. After the Holi.  
A. Why not now?  
B. I cannot yet sell the produce of my farm.  
A. How much have you to sell?  
B. Fifty harts.  
A. How many harts do you want for yourself in a year?  
B. Fifteen harts.  
A. How many sons have you?  
B. Three sons.  
A. And how many daughters?  
B. Two.  
A. With whom is your eldest son married?  
B. With Anni.

<sup>1</sup> 1 Hart = 2 aumds.

A. How old is he ?

B. Twenty-three.

A. How old is your second son ?

B. Twenty.

A. Is he married?

B. No, he is not married.



da' 33a tyō tyōhai pashō-ito waji dōnō. Thōjō dōhō-mō  
 gōnō. And by-him to-him wealth holding one-pleas. dōfōn dōpō-  
 wōkyōhōn pōhō hōhō dōpōhō. hōnō dōpō shōhō jōn  
 dō-pōmōpōr nōn nō dōpōhō hōnō-mō hōhō pōhō hōnōhō pōhō  
 nōpō. Nō nō nōhōwō hōnōwō hōhō pōhō hōnōhō pōhō  
 hōnō. And there dancing jumping-in nō mōpō hōnōpōst nōn-hōnō.  
 Hōhō hōhō hōhō pōhō nōhō dōnō. Tōhō pōhō  
 Hōnō hōnō-dōnō nō nōpō hōnōpōdōnōdōnō nōpōhō. Thōn dōfōnōdō  
 tyō dōhō-mō hōhō pōhō. Nō tyō hōnō pōhō dōpō. Thōhō  
 hōnō hōnōpō-in hōnōpō hōhō. And to-him nōnō hōhō hōnō. Thōhō  
 hōnō tyō dōhō-mō-nō dōhō tyō hōhō hōhō. Nō nōhō  
 hōnō-dōnō thōnō hōnō-in-ōf dōhō nōnō hōnōpō hōnōhō. Thōhō hōnō  
 nōhō-mō hōhōhō hōhō dōhō dōhōhō. Hōhōhō hōhō hōhō nō  
 hōnō-in to-nōnō dōhō hōnōhō. Thōnō hōnō hōhō nōnō  
 hōnōpōhō tyō pōhō hōnō-nō hōhō dōhō; pōhō hōhō tyō dōhō  
 hōnōhō hōhō hōhō hōhōpō hōhō nō; hōhō hōnōpō to-him nōnōpō  
 nōhō. Tōhō tyō hōhō pōhō. Tōhō tyō hōhō hōhō hōhō. 'nō  
 nō. Thōn to-him nōnō nōnō. Thōn hōhō hōnōhō hōhō. 'nō  
 hōhōhō dōhō hōnōhō hōhōhō hōhō hōhō hōhō hōhō  
 fōhō-nōnō mōpō to-nōnō hōhō hōhō hōhō hōhō hōhō hōhō  
 nōhō hōhō. Hōhō hōhō nō hōhō-pōhō hōhō nō tyō hōhōhō  
 dōpō nō. I hōnōpō-up my fōhō-nōnō nōhōpō nō to-him nōhōpō  
 hōhō. 'hōhō, nōhō Pōhōhōhō hōhō nō to hōhō pōhō hōhō,  
 thōhō, 'fōhō, hō-nō Gōd hōfōr thōn hōfōr nō nōnōhōhōhō.  
 nō hōhō nō pōhō hōhōhō hōhō nō. Yō hōhōhō hōhō hōhō  
 nō nōnō thō nō to-hōhōhō hōhō I-nōnō Thō nōnōhō hōhō thōn  
 nōnō gōp.' Thōhō to hōhōhō hōhō-pōhō hōhō; nō tyō hōhōhō  
 nō nōnō. Thōn hō hōnōpōhō fōhō-nōnō nōhō; nō hō hōhōhō  
 dōhō hōhōhō tyō hōhōhō nō tyō hōhōhō pōhō nō hōhōhōhō  
 mōhō dōhōhōfōr fōhō hō-nōnō nōnō to-him hōhōhō nōnō nōnōpō  
 tyō hōhōhō pōhōhō, nō tyō hōhō hōhō. Tyō pōhō  
 to-him hōnōpōhō hōhō, nō to-him hōhō nōnōpōhō. Thōhō hōhōhō  
 hōhōhō, 'hōhō, nōhō Pōhōhōhō hōhō nō to hōhō pōhō  
 hōhōhōhō, 'fōhō, hō-nō Gōd hōfōr thōn hōfōr nō  
 hōhō, nō hōhō nō pōhō hōhōhō hōhō hōhō nōhō. Hōhō  
 nōnōhōhōhō, nō nōnō thō nō to-hōhōhō hōhō I-nōnō. Thōhō  
 hōhō hōhōhō hōhōhō hōhō hōhō hōhōhō hōhō  
 hōhōhōhō to-nōnō hōhōhō hōhōhō hōhō, 'hōhō hōhōhō hōhō  
 hōhō hōhōhō hōhōhō hōhōhō, nō hō hōhōhōhō hōhōhō hōhōhō, nō  
 nōnō nō to-hōhōhō hōhōhō, nō hō hōhōhō hōhōhō hōhōhō, nō  
 pōhōhōhō hōhōhō hōhōhō. Hōhō hōhōhō hōhōhō hōhō hōhōhō  
 hōhōhō, thōn hōhōhō. Hōhō hōhōhōhō hōhōhōhō hōhōhōhō. Thōhōhō,

ô mî pîhî mî gîl. tî pîhîhî jîr'tî jî-hî; mî tîhîl gîl.  
*this my son dead gone, he again alive become-is; and last gone,*  
 tî pîhîhî jîr'tî-hî. Tîa hîhî mîjîhî hîhî hîgîl.  
*he again found-is. They all married to-make began.*

Tîa mîhî pîhî hîhî-mîl hî. Tî pîhî mî go pîl pîhî  
*the sister son found-in was. He came and house was coming*  
 mî gîl hîhîhî wîhîhî, mî hîhîhî wîhîhî. Tîhî hî  
*there was living-long heard, and dancing heard. By-then one*  
 hîhîhî hîhîhî mîhîhî hî, 'tî hî hîhî' Tîhî  
*to-arrived living-called it-you-said that, 'this what is?'* Tîhî

mîhîhî, 'tî hîhî pîhîhî hî mî tî hîhî tî jîr'tî  
*it-you-answered. 'My brother came to and thy grandfather was big*  
 ujîhî tî hî. hîhîhî, tîhî jîr'tî hî hîhîhî pîhîhî mîl-hî.  
*found done is. Because, him as (he-)was such again got-is.'*

Tî hîhîhî mî go-mîl pîhî hîhî mîl hî. Tîa mîhî  
*he got-angry and house-in coming-of with not was. His by-father*  
 tîhî hîhîhîhî. hîhî tîhî hîhî mîhîhî hî, 'mî  
*to-him was-explained. But by-him to-father you-said that, 'so-much*

wîhîhî jîhî tî hîhîhî hîhî hî, tî hîhîhî pîhîhî pîhîhîhî  
*years become-gone thy service doing am, thy order last turned*  
 mîl, hîhî mî hîhîhîhî mîjîhî hîhî tî hîhîhî pîhî hîhîhî  
*not, still my with-friends married to-make you good area you-given*

mîl; mî ô tî pîhî hîhî hîhî hîhîhî hîhî mîhî pîhî  
*and; and this thy son good good women with living-lived money*  
 ujîhî hîhî, tîhî mîhî ujîhî hîhî. Tîhî  
*living-squandered were-given, to-him a-big found was done.'* Tîhî

hîhî hîhîhî hî, 'hîhî, tî tî mîhîhî hî mî hîhîhî  
*by-the-father it-you-said that, 'now, then daily me-to eat and all*

tîhî hî. hîhî mîjîhî hîhî jîhî; hîhîhî, ô tî hîhî  
*alone-only is. If's married make to-proper; because, this thy brother*  
 mî gîl, tî pîhîhî jîr'tî jî-hî; mî pîhî gîl, tî pîhîhî  
*dead gone, he again alive become-is; and last gone, he again*

jîr'tî-hî.  
*found-is.'*

[No. 39.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## HINDI OR HINDĪŪPI.

Story of Gāndar'gā's Death.

(Kāwānti Division, Eastern Series.)

## SPECIMEN II.

## A POPULAR TALE.

Yek 400ā chāc pālā āē. Hāt tyā-nāē bādār lāpā nā  
*One of-forty-man four was were. But them-in equal burning not*  
 āē. Jivē to māt pāyā, tōv tyē tyā pālāē pālā bādār  
*was. When to made payā, then tyāē those to-one was having-called*  
 bādār kōyā, nā pāyāē lāpāē to bādār kōpāt yek  
*sitting were-made, and this of-sticks one bundle having-ordered one*  
 yek pālā kōpāē kē. 'I bādār tōvā āpā.' Bādār kōpāē-āē  
*one to-individual it-was-not that, 'this bundle you break' But expect-by*  
 ā māt nā. Pāpāē tyē 400ā kōpāē kē. 'But āē  
*it was-broken not, Afterwards by-that old-man it-was-not that, 'now this*  
 bādār chācā tākā, nā yek yek pālā yek yek kōpāē hāt  
*bundle having-called those, and one one individual one one stick having-called*  
 māt.' Kōpāē kōpāē tōv hōp-āē māt gā. Yek pālāē nāē  
*break' But (it)-was-done then easily broken were. Those to-one wonder*  
 āē, nā āpāē āē hōp-āē tōv pāpāē. Tōv tyē  
*fell, and to-again in-this-way to-do-of stones was-called. Then by-them*  
 kōpāē kē, 'āē bādār kōpāē yek'āyā āē, tōv āpāē-nāē pā  
*was-not that, 'these all sticks together were, then there-in strength*  
 āē āē, āē tūmāē hōpāē bādār tōv nā Jivē yek  
*much was, from-that by-you the-whole bundle was-broken not. When one*  
 yek kōpāē pālā pālā tōv āē kōpāē māt gā. āē  
*one stick separate was-called-to-fall then it easily broken were, Then*  
 tōv hōpāē hōpāē āpāē āē, to tūmāē hōpāē āē nā  
*you good harmony having-by (it)-will-be, then to-you anyone pain not*  
 āē. nā tūmāē āē nāē-nāē pālā; nā tūmāē pālāē  
*may-give, and of-you days happiness-to may-go; and you having-quarrelled*  
 pālā pālā, to tūmāē yek yek kōpāē-gāē nāē āē pālā.  
*separate will-fall, then you one one stick-like were having-became will-go.'*

FREE TRANSLATION OF THE FOREGOING.

An old man had four sons, but there was little harmony among them. When he was on deathbed, he having called his sons around them to sit beside him, and having ordered a bundle of thin sticks, told each of them to break it. But nobody could break it. Then the old man said, 'now untie the bundle, and let each one of you break each stick apart.' When they did so, they could easily break all. The boys wondering thereat, asked the father the reason. Then he said, 'when so many sticks were together, they were very strong, and so you could not break them. When they were separated from each other, they were easily broken to pieces. In like manner if you will live in harmony, nobody will trouble you and you will live in happiness; but if you quarrel and are dissented, you will be weak like each separate stick.'



## DHOÖDÄ.

DHOÖDÄ is the dialect spoken by the DHOÖDÄ or DHOÖDÄ, one of the aboriginal tribes of Surat and Thana. They are chiefly found in the eastern parts of Jalalpur and Bulah, the western half of Dharanpur and Kanuka of Surat, and in the adjoining districts of Baroda and Thana. In the specimens received from Jalalpur their dialect is called *DHOÖDÄ-NADÄ*; compare DÄHÖDÄ, above, pp. 88 ff.

The following are the revised figures:—

Surat	30,000
Thana	1,000
Total	31,000

Like DÄHÖDÄ, DHOÖDÄ has been influenced by the neighbouring MARÄTÄ. Thus the singular of strong neuter nouns usually ends in *ä* and there are some instances of the use of the MARÄTÄ oblique form. Thus, *hädä*, all; but *ahäd*, gold; *ghäd-ahä*, a village; but *ahäd-ahä*, in the country.

The case suffixes are generally the same as in GUJARÄTÄ. Thus, *pädä*, by the son; *ah-ahä*, to the father; *ahä-hädä*, is a man; *ah-ahä*, from a father; *pädä-ahä*, of a daughter; *ah-ahä ghah-ahä*, in the father's house. The dative is sometimes apparently formed without any suffix, and the genitive occasionally ends in *ä* or *ä*; thus, *ahä*, to the father; *ahä*, to me; *pädä*, of a daughter; *Parvähä*, *ghä*, *ahä*, against God. The suffix of the ablative is sometimes the *ahä* of northern GUJARÄTÄ, which is declined like an adjective; thus, *ahä-ahä* *ahä* *ahä* *ahä*, twenty rupees from among them.

The following are the principal personal forms:—

*ahä*, I, by me; *ahä*, me, to me; *ahä*, my; *ahä*, *ahä*, we, by us; *ahä*, us, to us; *ahä*, our.

*ahä*, *ahä*, thou, by thee; *ahä*, thee, to thee; *ahä*, thy; *ahä*, you, by you; *ahä*, you, to you; *ahä*, your.

*ahä*, *ahä*, he, that, etc.; *ahä*, by him; *ahä*, *ahä*, him, to, etc.; *ahä*, of him, etc.; *ahä*, *ahä*, they; *ahä*, *ahä*, by them; *ahä*, *ahä*, in them; *ahä*, of them.

*ahä*, this; plural *ahä*. *ahä*, who, what, plural *ahä*. *ahä*, who? *ahä*, *ahä*, what? *ahä*, by anyone.

The present tense of the verb substantive is as follows:—

Sing.	Plur.
1. <i>ahä</i> , <i>ahä</i> , <i>ahä</i> , <i>ahä</i>	<i>ahä</i> , <i>ahä</i>
2. <i>ahä</i> , <i>ahä</i> , <i>ahä</i>	<i>ahä</i> , <i>ahä</i>
3. <i>ahä</i> , <i>ahä</i> , <i>ahä</i>	<i>ahä</i> , <i>ahä</i> , <i>ahä</i>

The Past Tense is *ahä* ( *ahä*, *ahä* )

In the conjugation of all verbs, the letter *ä* is often softened to the second person singular, although it does not always appear in the paradigms. Thus, *ghä*, thou vented; *ahä*, *ahä*, thou (imperative); *ahä*, *ahä* (imperative); *ahä*, thou mayest not.

The following is the present tense of the verb *haṣṭai* (imperative *haṣṭe*), to beat.

Sing.	Plur.
1. <i>haṣṭai</i>	<i>haṣṭai</i>
2. <i>haṣṭai</i>	<i>haṣṭai</i>
3. <i>haṣṭai</i>	<i>haṣṭai</i>

The present definite is formed from the present participle. Thus, *tu haṣṭaiṣi* or *haṣṭaiṣi*, thou strik'st; *am haṣṭaiṣi*, we strike; *am haṣṭaiṣi*, you strike. The verb *relative* is added in order to form a present *definite*; thus, *am haṣṭaiṣi*, I am *striking*.

The form *haṣṭaiṣi* or *haṣṭaiṣi*, striking, corresponds to Marāṭhi forms such as *uṣṭi*, striking. It will be seen that the plural is formed from a participle *haṣṭaiṣi*, which corresponds to Marāṭhi *uṣṭi*. The use of different forms in the singular and the plural is perhaps due to the influence of the old present. Some lists of words which have not been reproduced record forms such as *am haṣṭaiṣi*, I do; *am haṣṭaiṣi*, we strike. Such forms look like a compromise between the Gujarāṭi and Marāṭhi forms, and are perhaps the first step towards the distinguishing of the singular and plural forms just mentioned.

The Imperfect is formed by adding *hai* (not *ai*), etc., to the present participle. The initial *i* is combined with the final *i* of the present participle into one letter, *ai* (9). Thus, *am haṣṭaiṣai*, or *am haṣṭaiṣai*, I was striking.

The future of *haṣṭai* or *haṣṭai*, to strike, is formed as follows:—

Sing.	Plur.
1. <i>haṣṭai</i> , <i>haṣṭai</i>	<i>haṣṭai</i> , <i>haṣṭai</i>
2. <i>haṣṭai</i> , <i>haṣṭai</i>	<i>haṣṭai</i> , <i>haṣṭai</i>
3. <i>haṣṭai</i> , <i>haṣṭai</i>	<i>haṣṭai</i> , <i>haṣṭai</i>

Besides this, we also find forms such as *haṣṭai*, I will say.

Tenses are formed from the past participle in the usual way, transitive verbs taking the passive construction. The past participle is formed by adding *ai*, *i* (*ai*), or *ai*. Thus, *haṣṭai*, he fell; *ai*, he went; *ai* or *ai*, they went; *am haṣṭai*, I struck; *am haṣṭai* or *haṣṭai*, they struck. Note forms such as *haṣṭai*, for *haṣṭai*, it was said. Such also occur in the Gujarāṭi of Surat.

'I have struck' is *am haṣṭaiṣai*. Or *ai* or *ai* may be added to the past participle, as in *haṣṭaiṣai*, they have been made.

Amongst irregular past participles, we can quote *aiṣai*, given; *aiṣai*, done; and *ai*, gone.

Verbal nouns, such as *haṣṭai*, to do; *haṣṭai*, in order to read, point to the influence of Marāṭhi. Besides we also find forms such as *haṣṭai* or *haṣṭai*, to strike.

The general character of the dialect will be seen from the two specimens which follow. The first is a version of the commencement of the Parable of the Prodigal Son, and the second is a village scene in which a village banker duns one of his clients.



[No. 41.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILI OR BHILORI.

Dewari District.

(Dewanee Serai.)

## SPECIMEN II.

A CONVERSATION BETWEEN A VILLAGE HANKER, HIS PHOPIA  
DEUTOS, AND HIS EDUCATED SON.

Dew-chand. Aho, Eit'm Bikharia.

Dho-chand. Bhallo, Kama Bakharia.

Eit'm. Kupa-in, ni?

Kama. Fia-in-(A), O?

D. O is mē, tāt hā Dew-chand. Ho ughā nē

D. Fia nēly I, thā hankar Dew-chand. Deo open and

hāto in.

outside come.

K. Kupa? hā ka? Ahē, ka kam paṭhē ka

K. Fia? Bānkar (in-ā) I Ah, what business fell that

mē mē-in tawē ka-wē paṭhē?

at-to-much night-of to-they coming fell?

D. Chā, mē mē-in rūpiyā nē riyā dō.

D. Come, my card rūpiyā and interest give.

K. Ye kaha rūpiyā nē mē?

K. Fia what rūpiyā then demand?

D. Aya, chā rūpiyā tawē ka dāyāp thā;

D. Here, forty rūpiyā to-they full was-sent-to-be-given of-that;

nē rūpiyā hā tāt bhāra pānāv hā dāhā nē; nē

and rūpiyā sixty thā brother to-marry for were-given those; and

rūpiyā nē tawē khā-rā dāhā nē; s kaha

rūpiyā sixty to-they for-maintenance were-given those; those all

mān rūpiyā dāhāp hā,

having-been-sent rūpiyā one-and-a-half-hundred bring.

K. Mē tawē mē khā-rā-cā hā hā bhā dāhā;

K. By-me to-they up fold-to-from three kha riy were-given;

hā hā gā?

Here where give?

D. Tāṅk rapya chāṭh vityā-nāṭ gūṇā; tā khant.

D. *Of them rapya forty interest-in want; that true.*

E. Mā. UM. baṭhā rapya dāḥ mahān vityā-nāṭ kī?

E. *Mā. He many rapya ten months interest-in what?*

D. Tāṅk Dīn-jan hāṭ rapya vityā-nāṭ vāṇā. Tiyā-nāṭ-tāṭ

D. *(By)thy God's-nath daty rapya interest-in become. Then-in-from*

vāḥ rapya thāṭ chāṭh māy'ī. Tā mān jhāṭ mān dāḥ  
*howly rapya further remission un-allowed. Then up old dāḥ ord.*  
*to-thā*  
*that-from.*

E. Bāṭh. Māṅ pāṭh Bāṭhā jhāṭ dā. O bhāṭhāṭ dā. nā

E. *Bāṭh. my am Bāṭhā to-call allow. He educated in, and*

nā mān gāṇ. Bāṭhā. Jī-jī mān tūṇ vāṭhā-vāṭhā  
*he the-account, will-account. Bāṭhā. Whichever money to-thee from-time-to-time*  
*dāḥāṭ, if say chāṭh'ā-nāṭ jāmāṭ hāṭhāṭ-tāṭ kī nā?*  
*more-given, those by-thee account-book-to credit madware or not?*

D. Lā. jāmā o tūṇ hāṭh.

D. *Take, see this the account.*

E. Tūṇ dāḥāṭ mān jāmāṭ kāḥāṭ kī dā? Tā

E. *To thee given some credit made where is?* *Then*

hāṭh'āṭhāṭ hāṭhāṭ kām gāṭh māy'īṭ (hāḥ) Tā  
*father's-thing's having-writes as poor man rather. Then*

māḥāṭ nā rapya pāṭhāṭ bāṭhā. Tā Pāṭhāṭ pāṭh nā  
*mayest-claim those rapya fifty simply. Then Pāṭhāṭ's-office near early*  
*chāṭh tūṇ mān pāṭh.*  
*come to-thee evident it-will-fall.*

D. Chāṭh rapya pāṭhāṭ pāṇ dā kī nāṭ

D. *Come, rapya fifty at-any-rate dost thou-give or not*

*dā?*

*dost thou-give?*

E. Pāṭhāṭ G-kharī mā pāṭh dā. nā tūṇ pāṭhā chāṭhā

E. *Fifty truly to-me receipt give, and thy pie to-child*

*bāṭh.*

*Keep.*

D. Bāṭhā, tāṭ nā māḥāṭ hāṭh'āṭ vāṭh'āṭ jhāṭhā.

D. *Bāṭhā, by-thee verily in-a-little in-writing in-reading it-must-tell.*

Māḥāṭ gāṇāṭ pāṭhāṭhāṭ kī? Tūṇ māḥāṭ-nāṭ māḥāṭ  
*Therefore much having-they-stories what? You māḥāṭ's-in having-taught*  
*māḥāṭhāṭ jhāṭhāṭ? kām māḥāṭ hāṭh'āṭhāṭ.*  
*having-taught by-the-Government this how-much copy-tarry has-been-made.*

Tūṇ māḥāṭhāṭ nā mā. kī kām?

*You have then no what may-do?*

E.	Tamē	kar-jih,	tsāh	shar-jih.	Shark-ih	to
E.	You	may-do,	that	you-may-gather.	By-the-Government!	swindly
K[ī]-j	tsāh-ah					
good-very	does-is.					

## FREE TRANSLATION OF THE FOREGOING.

1. *Shō-shōnd.*—Hello! Kāhō Shōshōnd.
2. *Kāhō.*—Who are you?
3. *D.*—I your Barker. Open the door and come out.
4. *E.*—Ho! Is it you, Bark? What brings you here so late at night?
5. *D.*—Well, bring the money you owe me with the interest.
6. *E.*—What amount do you want?
7. *D.*—Look here! \$40 for the halibut I got you, \$60 given to you for marrying your brother, and \$10 given to you for seduction. Bring \$110 in all.
8. *E.*—What because of the 3 Adair<sup>\*</sup> of who I gave you from my funds?
9. *D.*—Well! I set off \$40 on that account against the interest.
10. *E.*—Hum! So many rupees for interest of 10 months?
11. *D.*—I swear by your patron God that the interest amounts to \$40; but I allow you a remission of \$10 therefore, as you are my old client.
12. *E.*—Wait! Let me call my own English. He is educated and will cut up the accounts.
13. *English.*—Have you credited in your account book the sums paid to you from time to time, or not?
14. *D.*—No. Here is the account!
15. *E.*—Where are the amounts paid credited?  
You keep false accounts and cheat on poor people. Your due comes to simply \$60. Just come to the police court and you will see.
16. *D.*—Well, do you want to pay \$110 even or not?
17. *E.*—\$60, by all means. Take a receipt and take your money.
18. *D.*—Barkie! As you have just learnt to read and write, have you got wind in your head, eh? What hanging has Government started by educating you? What shall we do when you take to real learning?
19. *E.*—You will swap what you are. The Government has after all done the right thing.

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\* A *Adair* is the name of a new measure. Twenty-two pounds is one "big Adair," and 7 pounds are "small Adair."

## KŌŌKANĪ.

The KōōkanĪ are a tribe which is found in the Mawral Division of the Barotsi State, the eastern part of Uthmaniyar and Fasila in the Bornu Agency, in the Sargama State, in Takrha Point and Kabran of District Nadi, and in Khondak, especially in Timphane. The estimated numbers of speakers are as follows:—

Mawral	.....	5,012
Bornu Agency	.....	126,000
Sargama	.....	9,000
Nadi	.....	19,000
Khondak	.....	11,000
Total		<u>160,012</u>

The KōōkanĪ consider themselves as superior to the Bāḥa and say that their ancestors originally came from the Kōōkan. Their appearance resembles that of the Kankar Ṭikāns.

The KōōkanĪ dialect is not uniform in all districts. As we proceed northwards it more and more approaches Maṣṣāḥ, and in Uthmaniyar and the southern part of Takrha Point of Nadi it might with equal right be classed as a Maṣṣāḥ dialect. The influence of Maṣṣāḥ, in the form which that language assumes in the Northern Kankar, is, however, traceable everywhere, though the base of the KōōkanĪ dialect is Gajjāḥ, or rather Gajjāḥi Bāḥi.

There is a strong tendency to nasalise vowels. Thus, *ai* and *aiḥ*, *be* is *be*, *re* and *reḥ*, a particle of frequent use in queries and exclamations. Compare the corresponding *ai* in the Maṣṣāḥ dialect of Bihiri (Vol. v, Pt. 1, p. 34).

The nasal character of the dialect is easily recognisable in the inflectional forms.

Thus the oblique form is usually identical with the base, as is also the case in Gajjāḥi. Occasionally, however, and especially in Uthmaniyar, we find forms such as *maṣṣāḥ-ai*, to a man.

The suffixes of the definite are *ai* and *aiḥ*; those of the genitive *ai* and *aiḥ*; thus, *aiḥ-ai* and *aiḥ-aiḥ*, of the father. The suffix *aiḥ* of the genitive does not, however, seem to occur in Mawral. Similarly we find *ghāḥ* and *ghāḥi*, a horse, and so on.

'My' is *ai-ai* and *aiḥ-aiḥ*, or *aiḥaiḥ*.

The past tense of *aiḥ* verbs is usually formed as in Gajjāḥi Bāḥi; *aiḥ*, *ghāḥ*, he went; *paḥai*, he fell. Note that the latter form ends in *ai* as in the Maṣṣāḥ of the Kankar; thus, *aiḥaiḥ*, it was said. Maṣṣāḥi forms such as *ghāḥ*, he became; *aiḥaiḥ*, it was struck, however, are of frequent occurrence, especially in Uthmaniyar and Nadi.

The future is formed as in Maṣṣāḥ; thus, *aiḥaiḥ*, I shall strike; *aiḥaiḥ*, I shall say.

The plural of the imperative is formed as in Maṣṣāḥ; thus, *ghāḥaiḥ*, ye go.

The conjunctive participle is sometimes, especially in Mawral, formed as in Gajjāḥi Bāḥi, and sometimes as in Maṣṣāḥ; thus, *aiḥaiḥ*, having done; *aiḥaiḥ*, having divided. In Barotsi we also find forms such as *aiḥaiḥ-aiḥ*, having eaten; compare Khondak *aiḥaiḥ-aiḥ*, and the change of *s* to *h* in the Gajjāḥi Bāḥi of Makhawatha.

It will not, however, be necessary to go into further details. It will be sufficient to give short specimens of the various forms of the dialect. The first specimen which follows is a version of the Parable of the Prodigal Son received from Mawral. It is

comparatively free from Marathi elements. The second one is a short conversation between two Bhis recorded from Sangama, for which I am indebted to Mr. A. H. A. Simcox, I.C.S. It is more mixed up with Marathi. Mr. Simcox, however, states that this may to some extent be due to the fact that the young chiefs who assisted him in preparing it had been educated in Marathi schools.

The dried specimen is the beginning of a revision of the Parable of the Prodigal Son received from Maracampo. The Marathi element is here exceptionally strong. This may, however, be due to similar reasons as those just alluded to with regard to the Bengali specimens.

1491

### INDO-ARYAN FAMILY

**CENTRAL GROUP**

## WHILE ON MISSION

## Abstract

(Received 10 May 2007; accepted 12 November 2007)

**SPECIMEN 1**

Ek	mine-as	do	you	he	To-ml-as	liking-as	his-as
One	me-as	do	you	was.	Then-as-of	the-possessor-by	father-as
thi-lē,	'suff-as	was-as	being	do.	'	Th-as	th-as
Was-as-was,	'money-of	was-as	above	give.	By-as	them-as	was-
rich	data,	Th-as	do	path	liked	put	ask
having-divided	was-given,	do-as	days	after	the-possessor	was	all
hired	do-as	was-to-ml	give.	Then	with	was-to-ml	paid
having-made	another	country-as	went.	By-as	there	placere-in	money
khvā	data,	th-as	to	do-ml	dataj	pafrā.	to
having-colored	was-given,	then	that	country-as	feminine	fell.	and
was	with	apfrān	pafrā.	th-as	to	do-ml-as	sk
Was-to	there	distress	fell.	Then	he	that	country-as-of
with	just	was-as.	That	that	potenz	th-as-ml	khā
there	having-gone	ford.	By-as	he	was	fall-as	was-
do-tyo.	to	dy	dataj	khāfrā	to-ml-as	potenz	pa
As-was-was.	What	has	was	as	that-as-from	he-was	belly
marji	khāfrā;	pa	khāfrā	to-as	khā	th-as	nāfrā.
with	became;	but	expansive-by)	then-as	expanding	was-given	ask.
khāfrā	has,	ask	th-as	to-ml-as	he-as	how-give	khāfrā.
available	became,	then	As-was-was	that,	'up	father-as	As-much
shā,	as	khāfrā	pa	khāfrā	th-as	he	was-to-ml
was,	and	ford	was	was	to;	but	I
					decided	By-then	do-as-as



Ma righted mi-ni biak-pi ju nō tō-nō jint  
*I having-arrived my father-ear will-go and him-to having-gone*  
 kikan, "bi, may tash igl nō jup-nō igl pap  
*with-say, "father, by-me of-there before and because-of before in*  
 kuryē hō kō tash ni piak kahōrōtō ashī, mō-hi tash  
*committed to. Now thy I am may-be-called and, one-to thy*  
 kamari-mō-nō ok gun." Na to ukiak pō-nō bi-pi gya.  
*arrange-is-of one even!" And he having-arrived his-own father-ear went,*  
 To kaji tō hōi shōi tash hō-nō dika; tō-nō dayō  
*He still distant was then his father-by he-own-own; him-to pity*  
 ani, nō to chōvōtō biakō vō'gi gya, nō tō-nō gōi  
*came, and he having-run went-to having-stuck went, and him-to there*  
 dōka. Pō-nō tō-hi ashī bi, "bi, may tash  
*more-given. The-by by him-to it-was-said that, "father, by-me of-there*  
 igl nō jup-nō igl pō kuryē hō, nō tash piak ni  
*before and because-of before in down to, and thy me not*  
 kahōrōtō.' Hō-nō pōtōk hōi-nō ashī hō,  
*I-may-be-called The father-by his-own account-to it-was-said that,*  
 tash bi shōkōi iya nō dō-nō shō, tō hō-hi mōkōi  
*you good clothes bring and him-to put-on, his hand-to a-ring*  
 shōkōi, hōi kōiōtō kōiō hōi. Kam-hi mōkōi piak tash  
*put-on, we having-arrived marry shall-become. Because my am having-died*  
 gya'ō hōi, to piak jō'ō hōi; to kōiō-gya'ō hōi, to jō'ō.  
*gone was, he, again after become; he but am, he confused.*  
 Na hōi'ō ashī mōi karōi.  
*And we all sorrowful made.'*

I wakōtō tash mōkōi pōi kōi-nō hōi, to ghar-nō wakōtō  
*This time his child am field-in was, he house-of was*  
 pōshōkōi, shōi tōi mō'ōi tōiō gōi shōrō. Tōi  
*arrived, then by-him dancing and playing was-heard. By-him*  
 ok hōi-hi wakōtōi mōi, "i hōi shō?" Tōi  
*one account-to having-called it-was-asked, "who what is?" By-him*  
 ashī bi, "tōi hōi mōi, tōi hōiōtō mōkōi mō'ōi  
*it-was-said that, "By brother has-come, thy father-by a-good food*  
 kōiō, hōi-hi tōi piak tōiō jōi hōi tōi piak mō'ōi.  
*Am-bere-made, because his am him-to as was as again was-obtained.'*

E shōiō to mō'ōi'ō. Tōi ghar-nō tōiō mō'ōi mōi  
*This having-heard he became-angry. Him-to home-in come-to went and*  
 hōi. Tōi hōiōtō hōiōi tōi mō'ōi'ō; pōi tō-hi  
*was. His father-by outside having-come he-was-persuaded; but him-to*  
 gōi shōrō hōi-hi ashī hō, "hōi, mōi hōiōtō wakōi  
*story telling father-to it-was-said that, "no, I as-many gave*

kōma tari tari chik'ri kōh, tari kōh may kō-d  
 became got thy service land-own-down, thy sitting by-me my-day  
 chik'ri sōh. To-pay mōkō ōtōr-ō kōh kōr-ō  
 has-been-abandoned and. Brother my friend-to married make-to  
 ōk kōhō kōr'ōl pay sōh ōhōl; pay ō tank pōt-ō  
 one small got even not enough; but this thy son-by  
 sōr'ōhōl-ō-sōhōl tōm pōh kōhōl ōhōl, to kōh ōhōl  
 kōr'ōl-ō-sōhōl thy money having-furnished enough, to come then  
 pay mōhō mōhōl kōr'ōl. That sōhōl kō, 'pōt ō  
 even great a-fool was-made.' By-him it-was-said that, 'son, then  
 must-have do'sh when, so sōhōl I sōhōl tōm-j. To-ō  
 mō-ō-sōhōl always find, and my this all (is)-this-certainly. There-  
 is kōhōl kō-ō jōh, ō kōhōl kōr-ō jōh. O  
 indeed gladness become-to improper, and married make-to improper. This  
 tōm kōhōl mōt pōt'ō, to pōh jō'ō kōhōl; ō kōhōl-gō'ō,  
 thy brother having-died was-gone, to again alone become; and lost-vest,  
 to jō'ōl.  
 is enough.'

[No. 42.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## KHELI OR KHILQI.

## SPECIMEN II.

(KORANG DIALECT.)

## A SHORT DIALOGUE.

(A. B. A. SIMON, Esq., I.C.S., 1889.)

(STATE BOMBAH.)

A.—Arl, tē kin shā, rē ?

A.—Hālō, thōn mō art, sh /

B.—Mī khil shē,

B.—I khil am.

A.—Tūjo mōr khy sh ?

A.—Fay mōr shōt sh /

B.—Tūjo.

B.—Tūjo.

A.—Tē khāl (or, kahā) jhō, rē ?

A.—Thōn shōr (or, shōlār) pōt, sh /

B.—Wālār-lā jhōp.

B.—Wālār-lā Jōp.

A.—Wālār mōr shōt sh, A/ha mō-chi rit mōky,

A.—Wālār pōt shōt sh, sh, shō mōr shōt shōt shō,

(or mō).

(shō).

B.—Mī-lā mō-shō shō shō, shō mōr shō mōr shō-shō-shō

B.—Mō-lā mōr-shō shō shō, shō mōr shō mōr shō-shō-shō

shō shō ?

shō shō shō ?

A.—Mī karin pōrshō,

A.—I mōrshō shō-shō,

B.—(Pōr) tē kin shā, sh ?

B.—(Pōr) shō mō art, sh /

A.—Mī shō shō shō shō shō

A.—I shō shō shō-shō am.

B.—Shō-shō shō-shō shō shō.

B.—Shō-shō shō-shō shō-shō shō-shō.

- A.—*Arava*, *is* *in* *big's* *like* *is*, *is* *is* *big* *big*, *is* ?  
*A.—* *Arava*, *then* *then* *some* *not* *is*, *then* *what* *Arava*, *is* ?  
 B.—*Hi* *big's* *big's* *big's* *big's* *(big's)* *big*, *Arava* *big's*  
*B.—* *Hi* *big's* *big's* *big's* *big's* *(big's)* *is*, *Arava* *big's*  
*big* *is* ?  
*is* *what* ?  
 A.—*Hi*, *Arava* *big* *(big's)* *big's* *big*, *To* *big's* *big's*  
*A.—* *To* *Arava* *good* *(big's)* *big's* *is*, *To* *Arava* *big's*  
*big* *big's* *big's*.  
*big* *then* *big's*.  
 B.— *Arava* *big's* *big's* *big's* *(big's)* *big's* *big*, *is* ?  
*A.—* *From* *Arava* *big's* *big's* *(big's)* *big's* *is*, *is* ?  
 A.—*Arava* *big*, *is* *big*.  
*A.—* *To* *big* *big's* *big's*.  
 B.—*Arava*, *big's* *big's* *big's* *big's* *big's* *big's* *big's* *big's* *big's*.  
*B.—* *Hi*, *big's* *big's* *big's* *big's* *big's* *big's* *big's* *big's*.  
 A.— *To* *big* *big's* *big's* *big's* *big's* *big's*, *big* *big's* *big's*  
*A.—* *Then* *big's* *big's* *big's* *big's* *big's*, *big* *big's* *big's*  
*big's*. *To* *big* *big's* *big's* *big's* *big's* *big's*.  
*is* *big's*, *Then* *big's* *big's* *big's* *big's* *big's* *big's*.  
 B.— *Hi*, *big*, *big's* *big's* *big's* *big's*, *is* *(big's)*  
 B.— *Hi*, *big's*, *big's* *big's* *big's* *big's*, *big* *(big's)*  
*big's*.  
*big's*.

# FREE TRANSLATION OF THE FOREGOING.

- A.—Hello, who are you ?  
 B.—A. Hill.  
 A.—What is your name ?  
 B.—Tayah.  
 A.—Where are you going ?  
 B.—To Mother's.  
 A.—Mother is very far off. Stay here for the night.  
 B.—I have some urgent business there, and who would give me food here ?  
 A.—I will.  
 B.—But who are you ?  
 A.—I am the watchman here.  
 B.—Well, take me to your house.  
 A.—Hello, you are lame ; what is the matter ?  
 B.—I have a thorn in my foot ; is there a doctor here ?

A.—Yes, there is a good barber here. He will pull it out for you in the morning.

H.—How far is Mullins?

A.—About ten mile, or say twenty pints.<sup>1</sup>

H.—How will a lame man as I am be able to walk so far in a day?

A.—You will not have to walk. This road is much used for traffic. Somebody will let you sit in his cart.

H.—Well, let us go and dine at your house.

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<sup>1</sup> A pint is the distance a man will go with a load on his head without resting. The people here are like martyrs of distance and seldom use the road like.

[ No. 44.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILI OR BHILŪL.

KŪKŪLĪ DIALECT.

(DHULAPUR, SUBAS AGROH.)

## SPECIMEN III.

Ek-kāśi mān'āh-lā dāa pargāh hāh; an tyān'lā dāh'lā-nī  
*A-certain man-to foot one were; and there-in-of the-poorer-by*  
 ap'lā bahā-lā māg'lā kī, 'bahā, mājha wāh-dā il to  
*his-own father-to si-own-said that, 'father, my share-of will-come that*  
 māī mā-lā dya.' An tyā-nī padar-dā m'khat tyā-nī  
*property made give.' And him-by his-own property them-to*  
 wāhān dā. An bahā dīwā an jāmā hāh'lā to  
*longer-divided measure. And many days not passed in-that that*  
 dāh'lā pargāh-nī māg'lā gāh hāh an bahā dā dāh'lā  
*poorer son-by all collected measure and very distant country-of*  
 wā dhar'lā; an tēhā wāh gāhā padar-dā māg'lā m'khat  
*very was-taken; and there had being-in his-own all property*  
 māh'lā; an tyā-nī jar māg'lā khar'vān gāh'lā wāh  
*was-accumulated; and him-by when all having-gone was-thrown then*  
 to dāhā māhā kī pā'ā, an tyā-nī wāhān pāhā māg'lā  
*that in-country great famine fall, and him-to difficulty to-fall began;*  
 an to dāh-lā dā jāmāh'lā tēhā jāmā wāhā; an tyā-nī  
*and that country-of one officer's there having-gone lived; and him-by*  
 tyā-nī wāh gāh'lā chāh-lā dāh'lā.  
*him-to in-the-field some food-to was-own,*

Nāh'kī and Kūkūlī may be considered as the last links in the chain connecting  
 the Bhili of Mahānāthā with the western Marāṭhī dialects of Thana. In Nāh'kī  
 Kūkūlī gradually merges into Kāndhī, the principal language of Kāndhāb and the  
 adjoining parts of Nāhā, Bulānā, and Nāmā. Some Bhili dialects spoken in these dis-  
 tricts are almost identical with Kāndhāb, and they will be dealt with in what follows:—

## PANCHALĪ.

The Panchālīs, or brass-workers, of Baidasa have been reported to speak a separate dialect called Panchālī. The number of speakers has been estimated at 500.

A version of the Parable of the Prodigal Son in Panchālī has been received from the Mulkapur Taluka on the Khandesh border of Baidasa. It exhibits a form of speech which, in many points, is related to Khândishī, though of a much more mixed nature.

The pronunciation is apparently the same as in Khândishī. It should, however, be noted that final *ā* and *ī* or *u* are frequently interchanged. Thus, *pāyā* and *pāyī*, a son; *āī*, *āī* and *āī*, thy; *pāyā* and *pāyī*, he went; *āī*-*āī*, on the head; *āī*-*āī*, on the body, etc.

The inflection of nouns differs from Khândishī in so far as there are no traces of the oblique plural ending in *ā*; thus, *chāyā*/*chā* *āī*-*āī*, of good men.

The case of the agent is formed by adding *āī*, *u*, or *ī*; the dative by adding *u*; the locative by adding *u*, etc. Thus, *āī*-*āī* and *āī*, by the father; *u*-*u*, by the man; to the man; *u*-*u*, in the field. Note also *pā* *āī*, in this way.

There is apparently no neuter gender. Compare *pāī* *āī* *āī*, singling to-here come; *pā* *āī*-*āī* *āī*, he would have filled his belly; *ī*-*ī* *āī* *āī*-*āī* *pāī*, he asked a servant.

PRONOUNS.—'I' is *āī* as in Gujarātī and Māhārāṣṭrī; 'my' is *āī*; 'thy' *āī* and *āī*; 'his' *u*-*u*; 'your' *u*-*u*, and so on. Note also *ī*, he; *u*-*u* and *āī*, by him; *pā*, this; *pā*-*pā*, to that; *pā*, who, etc.

The verb substantive is *āī* as in Gujarātī and the Khândishī of Nimn. *āī* (or *āī*) is used for all persons and numbers of the present tense. The past tense is, singular, 1, *āī*, or *āī*; 2, *āī*; 3, *āī*, *āī*, *āī*, and *āī*; plural, 1, *āī*; 2, *āī*; 3, *āī*.

The present tense of finite verbs is formed by adding *āī* to the old present; thus, *āī* *pā*-*pā*, I go; *ī* *pā*-*pā*, thou goest; *ī* *pā*-*pā*, he goes. Other forms are *āī* *u*-*u*, I sit; *ī* *u*-*u*, thou remainest; *ī* *u*-*u*, he comes; *āī* *u*-*u*, we strike; *āī* *u*-*u*, I am striking.

The past tense is formed by adding the suffix *ā* or *pā*; thus, *ī* *pā*-*pā*, he began; *pā*-*pā*, he went; *āī*, he remained; *ī* *āī* *āī*, that was not given; *āī* *āī* *āī* *āī*, I did thy service, etc.

There are only a few instances of a future. Thus, *āī*, hence, I will say; *āī*, I will strike; *āī*, I shall be; *āī* *āī* *āī* *āī*, we shall make merry. The last mentioned form *āī* is probably simply the first person plural of the present. In *āī* *āī* *pā* *āī* *āī* *āī*, let us eat and drink and make merry, *āī* seems to correspond to the Khândishī future ending in *ā*.

The verbal noun is formed as in Khândishī. Thus, *āī*, to say; *āī* and *āī*-*āī*, to make; *āī* *pā*-*pā*, *āī* *pā*-*pā*, *āī* *pā*-*pā*, to arise. In *pā* *āī* *āī* *āī* *āī*, put a cloth on his body, the form ending in *āī* seems to be a future participle passive, corresponding to Marāṭhī forms ending in *āī*.

The conjunctive participle is formed as in Khândishī. Thus, *āī*, having divided; *āī*, having been; *āī*, having done. Note also *āī* *āī*, having heard, where the suffix *ā* of the case of the agent has been substituted for *ā*.

The specimen which follows will probably be sufficient to give an idea of the character of the dialect.

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BRILL OR BRILLŌṢI.

VAMCHĀṢI DIALECT.

(MULLAPUR TALUKA, DISTRICT BURLINGAME.)

Ek māmama bā pōyā kōi. Māhā pōyā bā-ma bāchha  
*One man-to two son were. The-son son father-to say*  
 kī, 'bā, māhā kōi-nā dhan-das'ni mā-ma dā.' Bāp-nā  
*that, 'father, my share-of wealth-property me-to give.' Father-by*  
 hā-ma bā wāg dāi. Thāyā-nā dā-nā māhā  
*the-to-to son having-divided was-give. After-only days-after the-son*  
 pōyā māhā jayāni dā-pa bā pōyā. Wā wā  
*son all properly another-country-to having-taken went. And there*  
 bā-nā chān-bāj kōi. Iti bā wā māhā  
*him-by merry-making having-made as-much son having-encountered one-likewise;*  
 u-ma māhā pāi yā rānā kharā bāi gāyā māg ā  
*him-by all merrily this in-manner spent having-been went, then that*  
 dā-ma māhā bā pōyā. Māg u-ma ghōi wāchā  
*country-into great friend fell. Then him-to great difficulty*  
 pōyā bāi. Māg ā māhā pōyā māhā. Māg ā māhā-nā  
*to-fall began. Then one (to-)offense to-ward friend. Then that man-by*  
 āpā wāyā māhā māhā-nā. Wā ā māhā-ma māhā māhā  
*He-son field to-ward he-put-in. There that man-by he-son having-ruled*  
 māhā māhā-pa māhā-nā pā māhā māhā, ā māhā  
*by rule-on willingly fully filled might have-been, that by-any-one*  
 māhā māhā māhā. Tāhā māhā māhā māhā māhā māhā māhā  
*he-to was-given not. Then eye opened, then he to-himself to-say*  
 māhā, 'māhā māhā māhā māhā-ma māhā māhā māhā  
*began, 'my father-of how-much account-son having-been-enough it was-said*  
 māhā māhā māhā māhā. Māhā māhā māhā māhā māhā māhā māhā  
*that I hungry die. My father-to having-gone I-will-say that, 'father,*  
 māhā māhā māhā māhā māhā māhā māhā māhā māhā māhā māhā māhā  
*I you and God-of great pity on. I by me to-ruled-to*



brother nahi. 'Is not-as the-upter mī'kari-nipita waga.' 'It is not. Now me-to have-forth a-lived-remot-like treat.' 'Yes! I like herin using ipi. U-na bāp-ti iin-ti This a-thought! having-made then come. Iin-to father-from far-off-from' 'I see you day's time, you bāp-na gai-na mīti mīti seeing him-to pity come, him-by one-to the-much-on embracing you-afraid' 'You look like. Pīti bāp-na kaphāha, 'ba, ma-na Iin-to I-in-by a-little was-taken. You father-to said, 'father, only God-of' 'We that ghani agraṭh kar; Ili then pīyā kar-nā karhar and Ilike great fault was-made; now thy we be-allowed-to' 'It mīti.' 'Say-on chik'ri-na karhā ki, 'chāng'ni pādāhā chāp-ti I-am-not.' Father-by approve-to it-was-told that, 'good a-dream state-with' 'big-na mī'pāt; his-not big'ni, pag-mā jōḥ gāh, Iahā, ki on-body should-to-put; on-hand a-thing, a-ghost a-thing put, having-said, to-day' 'I am khāp-pi mājā kar. Iānō kapa a'kharī we having-eaten-and-drunk excitement shall-make. My son to-day-with' 'pāyā mami'ā-thā, ki phiri tyō; je mīti karyō, to was-put I-am-understanding, to-day look come; who not existed, to' 'ki a'p'p'p' Mān karā karāri hāyā. to-day is-found.' Therefore /ep to-make they-began.

Māp pīyā wān-na kōn. Ghar-kan ipi, gharmi chāpō The-older son in-fold was. House-our came, the-house-to went' 'I like karhā ghāṭ hāṭar'gō sika il. Yaja i-na āk mīn-na dānag shōr ringag mātō to-har came. And him-by one approve-to' 'ponā. Nankas karhāha, 'thā nakhā khān iye-shā. O it-was-asked. The-remot up, 'thy younger brother come-to. He' 'kharāhā phiri ipi, kapa khawī karā.' Yō a'k'p' a'p' and-said look come, by-father a-fear to-make.' This having-heard' 'was a'p' ipi, wa ghā-ka nā-jā. U-na bāp khāhā him-to anger come, and house-to not-would-go. His father not' 'ye wa a-iyā iriyā kar'nā hāyā. O pīyā bāp-kan karā come and his attention to-make began. That son father-to to-tell' 'hāyā, 'ba, Ili ki-kan-ti I'pā wānō thā i'kō kar, then began, 'father, I to-day-till so-much years thy service did, thy' 'karhā mājā mīti, yō'p'ā nakhā to-na ma-na wa, nakhā command was-transferred not, not long I-would me-to and my' 'ān-na chāh. kar'nā-thā āk bā'p'ā mī dīdā mīti. O friends-to excitement to-make one bid you was-given not. This' 'chāh thā pīyā-nā mīti pāt chāh'bijō-na mīti-nāhā, a younger thy only all money riches-having-with was-spared, to' 'ye kar. U-na māj'riat kar.' To-ye Ili karhā hāyā, 'pīyā, come put him-to a-fear to-make.' This-to father to-tell began, 'son,

in mairi jwaja-sh rahich, jê min chha kî tîra chha. Apas  
 then my near-cerily friend, which mine is that there is. We  
 kural karê kî yag hîis. Tisê hîisî masî chh, jêl hupî ;  
 for should-make this proper was. Thy brother dead was, since became ;  
 kural gayê-thê, is sî mî'jîk.  
 but gone-was, is to-day de-fined.'



ye to do." Phit tyiye tyi-ia juna wai hui  
*comes that place.* Then *by-him* *them-to* *property* *hantay-divided* *was-given*.  
 Phit theye di-ai chik chik'tu waiht jant-kawt di  
*Then for days-after the-younger son all having-collected for*  
*60-10 chutuk yrs.* Aikhe theye uha-hayd karat phat  
*a-country-to going went.* And *there* *spenditiveness* *having-done* *was-of*  
*juna* *hah* *di.* Phit tyiye waihta theye-ti-ye  
*property* *hantay-squandered* *was-given*. Then *by-him* *all* *had-been-expended*  
 hai ye di-majik ha poya, tyi-ai tyi waiht waiht  
*after that country-to* *famine* *fell*, *of-thai-from* *to-him* *great* *difficulty*  
 pafai hai. Taka is tyi di-ai-ai di hui-may-phat jia  
*is-fall* *began*. Then *he* *that country-to-of* *me* *gentleman-very* *having-gone*  
 ai-hai. Tyiye di tyi dukar chawai apat hui-majik  
*remained*. *By-him* *then* *to-him* *noise* *to-give* *his-own* *field-to*  
 pithaya. Taka dukar jia phat hai tyi-ai-waiht tyi apat  
*to-own-ent*. Then *the-voice* *which* *hears* *ent* *them-with* *by-him* *his-own*  
 pti hawwa wa tyi waiht; aikhe tyi hai aik  
*body* *should-be-filled* *so* *to-him* *it-appeared*; *and* *to-him* *by-very-body* *anything*  
*does*. *ai-hai*. Phit is *father-very-ent* *yhat* *may-wa* *hai* *ka*,  
*was-given* *not*. Then *he* *stays-on* *having-come* *to-ay* *began* *that*,  
 'may hap-ai hui-hai majik-ai pti hui-hai dukar aikhe  
 'my *father-of* *was-many* *servants-to* *body* *having-filled* *bread* *in*.  
 Aikhe ai hui-hai mawai. Mi waiht apat hap-ai  
*And* *I* *hunger-with* *am-dying*. *I* *having-own* *my-own* *father-of*  
 tawh jia ai tyi may-wai, "are hap, wa ai-ai-ai viraith  
*towards* *will-go* *and* *to-him* *will-ay*. "O *father*, *by-me* *known-of* *apoint*  
*wa* *hap* *may* *pai* *hap* *ai-hai*. *At-pai-thi* *hap* *ai-hai* *may-wa*  
*and* *of-thai* *before* *she* *does* *is*. *Remay-wai* *thi* *am* *to-be-called*  
*hap* *ai-hai* *ai-hai*. *Apai* *ai-hai* *majik* *promised* *will* *there."*  
*worthy* *I-remained* *not*. *Thi-own* *our* *servant* *like* *to-me* *hap."*  
 Phit is aikhe apat hap-ai waiht ga. Taka is di  
*Then* *he* *having-own* *his-own* *father-of* *towards* *went*. *Thi* *is* *for*  
 aikhe wai-majik tyiye hap-ai tyi jia, pti-majik theye-hai  
*am* *to-the-memorable* *his* *father-to* *him* *having-own*, *the-heart-in* *compassion*  
*was*, *aikhe* *tyiye* *tyi-ai* *ga-majik* *thai-wai* *may-wa* *no* *to-ay*  
*came*, *and* *by-him* *he* *the-voice-on* *having-run* *it-own-ay* *and* *he*  
*maw* *hai*. Phit aikhe tyi may-wai hai, 'hap, ai-ai-ai  
*his* *was-taken*. *Thi* *the-own* *to-him* *to-ay* *began*, 'father, *known-of*  
*viraith* *wa* *hap* *may* *ai* *pai* *hap* *ai-hai*; *aikhe* *ai-pai-thi* *hap*  
*apoint* *and* *of-thai* *before* *by-me* *she* *maw* *is*; *and* *remay-wai* *thi*  
 aikhe may-wai hap ai ai-hai ai-hai. Fap hap apat  
*am* *to-be-called* *worthy* *I* *remained* *not*. But *by-the-father* *his-own*

nōnā-lē ikhā, 'chōkhā! sēgā'khā iqānē pū ghā, sakhā  
 arrived-to it-was-told, 'good' a-son having-brought to-his pot, and  
 tū-ai hā-nūpī aghit wā pū-mā jōh ghā; phirī iqānē khānā  
 he is-the-kind a-son and is-the-fist shoe pot; then we having-eaten  
 khānā makhā. Kēkī an nūpī chōkh'rī mārī gū chāh,  
 happy should-become. Remember this my son having-died gone was,  
 nē phirān jhā jhā; wā khānā gū chāh, tō pā'rak.' Tūnī tū  
 he again alive became; and last gone was, he is/formed.' Then they  
 khānā makhāh lāgī.  
 merry to-become began.

Tūnī tū-ai mōkhā chōkh'rī khānā-mūl chāh. Phirī tō yūnā  
 Then his sister son the-field-in was. Then he having-come  
 ghār-ai pūn pūn-āh tūpī nūpī-gūh nē makh ākī.  
 house-of near coming-immediately by-him playing-singing and dancing was-heard.  
 Tūnī makhā-mūl-thī yūnā-lē tūpī khānā pūkhīyā, 'ai kī  
 Then the-arriving-from one-to by-him having-called it-was-called, 'this what  
 chāh?' Tūpī tūl ākīyā kī, 'tū-ai bhān wān chāh. Aikhā  
 is.' By-him to-him was-told that, 'my brother come in. And  
 tō tūnī hū-āh bhān-bhān mārī, pūn-āh tūpī mōkh pūgā  
 he the father-to soft-and-sound was-called, therefore by-him great a-frost  
 kī chāh.' Tūnī tō ghānā bhān makhā jū-nā. Yā-nī-thī  
 made is.' Then he angry becoming inside would-not-go. Therefore  
 tū-ai hū bhān yūnā tūl mārjānā lāgī. Pūn tūpī  
 his father out having-come to-him to-metress began. But by-him  
 hū-to jūnā dīn kī, 'jū, nī a'kī wān tūpī chōkh'rī  
 the-father-to answer was-placed that, 'see, I so-many years the stroke  
 kārāh, aikhā tūn-ai ākīyā nī kadhī tūl mōh,  
 am-doing, and poor order by me at-any-time was-broken not,  
 phirī nī mūhā sōnāi-hār'ar rāmā makhānē  
 so-the-other-hand by-me my friends-with it-should-be-forgotten having-will  
 tūpī mī kadhī bhār'ar mōkhā dīnā nī; nē jūpī tūl  
 by-the to-me ever a-pot from was-placed not; and by-whom the  
 jūnā kār'ar-hār'ar khāi kī to kī tūpī chōkh'rī  
 property kār'ar-with having-donated was-thrown that this the we  
 wān tō tō tūpī-bhān mōkhā pūgā kī chāh.' Tūnī tūpī  
 now then by-the of-him-for great a-frost made is.' Then by-him  
 tūl makhā, 'chōkh'rī, tō mōh mūh'ar'ar makhā; aikhā mūh  
 to-him was-will, 'see, then always we-with art-doing; and my  
 mōh jūnā tūp-āh chāh, pū, bhā wā khānā kār'ar nē  
 all property thing-only is, but pleasure and delight should-be-made this

juste obli; kiras ki, an tani bida marl gyt chhi, is  
necessary was; because that, this day brother having-died gone was, he  
phalao [na. jara: wa khawil gyt chhi, is pait-gai'  
apala after became; and last gone was, he has-been/found.'

These are the principal inflections of the Burguan State and of the northern part of Naski, and they are also found in the Deags State. Their dialect is very closely related to Khindolli. It will be sufficient to draw attention to a few points.

There is a tendency to drop final vowels; thus, *apla* and *pya*, by him, may now, I do.

*F* is dropped before *i*, *e*, and *y*; thus, *fole*, *foe*; *te*, twenty; *peple*, business.

The inflection of nouns is, broadly speaking, the same as in Khindolli. Note, however, the dative suffix *to*. Thus, *abla-to*, of the father; *chidoro-to*, to the servants; *phalao phar*, at the Fair's house. The sense of gender is weak. Thus, we find *lei* (fem. and n.) *disas* (n.), this day; *campatti wai* died, property having-divided was-given.

The present tense of the verb substantive is formed as follows:—

Singular, 1. <i>am</i> , or <i>aham</i>	Plural, 1. <i>daet</i> , <i>ait</i> ( <i>am</i> )
2. <i>de</i> ( <i>ti</i> ), <i>de</i>	2. <i>daet</i> , <i>ait</i> ( <i>am</i> )
3. <i>am</i> , <i>as</i>	3. <i>daet</i> , <i>ait</i> ( <i>am</i> )

The present tense of finite verbs is formed as in Khindolli; thus, *adras*, plural *adras* from *adras*, to strike. We, however, also find forms such as *ja*, we, or you, go; *ja*, they go; *khawil*, they fill.

The past tense is formed as in Khindolli; thus, *rahiat*, he remained; *agil*, he began; *paye* and *payil*, he had gone, etc. *Machli*, or mixed Marathi, forms are *agil'a*, they began; *agil'a*, they were; *was'il*, they came, etc.

The active and the passive constructions are sometimes confounded. Thus, *and atigras*, the-one it-was-said, the one said. The impersonal passive construction is sometimes used with neuter verbs, as also occurs in Rajasthani. Thus, *apla payil*, by-him it-was-gone, he went.

The future agrees with Khindolli. Thus, *been* subject to strike:—

Singular, 1. <i>mar'il</i>	Plural, 1. <i>mar'il</i> ( <i>i</i> )
2. <i>mar'il</i> , <i>mar'il</i>	2. <i>mar'il</i> , <i>mar'il</i>
3. <i>mar'il</i> , <i>mar'il</i>	3. <i>mar'il</i> , <i>mar'il</i>

Other forms will be easily recognised as identical with, or corresponding to, those used in Khindolli.

I am indebted to Mr. A. H. A. SIMON, I.O.S., for an excellent specimen of the Bil dialect of the northern part of Naski, about Malagan.







## BĀḠLĀNĪ OR NAHARĪ.

This is the dialect of the ancient kingdom of Baglan, comprising the present Taluka of Suiana and parts of Halapattan, Kalwan and Pirbrighter. The name *Naharī* is stated to be a corruption of *Nyabāḡ*, a name given by the people along the Tapāḡ to those who live along the small mountain river in Baglan. *Naharī*, therefore, probably means 'river-language.'

It has been returned as a separate dialect from the Point Taluka in Kutch and from the Sargasan State. The following are the varied figures:—

Point Taluka	14,000
Sargasan	1,000
Total	15,000

In the north of Point Taluka the dialect gradually merges into Maḡhāḡ. In the north it becomes more and more like Kharoḡhī, and may be considered as a form of that language. I am indebted to Mr. A. H. A. SIMMONS, I.C.S., for two specimens, both prepared in Baglan. The first is a version of the Fable of the Prodigal Son, only the first few lines of which have been reproduced. The second is a conversation between a villager and a wayfarer.

The Brahmins of Kharoḡhī are said to be able to understand *BāḡLānī* without difficulty, and the dialect does not differ much from Kharoḡhī. We may only note forms such as *ai* *āi*, I am; *āi āi*, then art; *āi āi*, we are; and the imperative of verbs ending in *ā*, which add *y*: *āiā*, *āiyā*, go; *āiāy*, eat, etc.

[No. 48.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILĪ OR BHILŌPĪ.

BĀḠLĀNĪ OR NAHARĪ DIALECT.

(BAGLAN, DISTRICT SARGAS.)

## SPECIMEN I.

(A. H. A. SIMMONS, Esq., I.C.S., 1889.)

Bi bāḡ-lā āi āyā āyā. Tā-māghā dāḡhā āyā māghā. 'lāhā.

Our father-to too was very-born. Then-coming younger son said, 'father

is, ji [jāḡ] ā tū-māghā mā-rā mā-rā mā-rā āi ā mā-rā mā-rā

O, what property is therein my half share is that mine me-to

with pāḡ āi. Māḡ bāḡ-lā mā-rā-mā mā-rā pāḡ

share having-joined give. Then thy-father-to half-and-half share having-joined-to/with

dāḡhā Māḡ māḡ dāḡhā mā-rā mā-rā mā-rā mā-rā mā-rā [jāḡ]

was-given. Then few days having-elapsed the younger son all property

shared, half-and-half mā-rā mā-rā mā-rā mā-rā mā-rā mā-rā mā-rā mā-rā mā-rā mā-rā

together having-made for to-country having-marked went. Then share having-gone

dāḡhā-mā-rā-mā-rā mā-rā mā-rā mā-rā mā-rā mā-rā mā-rā mā-rā mā-rā mā-rā mā-rā

was-given-under his share having-quantified was-given.

[No. 48.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILI OR BHILCOL.

BAG'liŋ! OR NABARI DIALLECT.

(BAGLAC, DISTRICT NABTE.)

(A. H. A. SIMMONS, Esq., L.D.S., 1888.)

## SPECIMEN II.

A.—Art, is kag'is?

A.—O, thou who art?

B.—Mi Bā'ŋi isis.

B.—I a-Bā' am.

A.—Tuk' nā' kag'?

A.—Thy name what?

B.—Tāyā ō.

B.—Tāyā is.

A.—Tū kōh' dā'ar?

A.—Thou where gone-O?

B.—Mā'k' dā'.

B.—To-Mā'k' I-go.

A.—Mā'k' ō' ō. Bā'ak-rāt' sū' sū'.

A.—Mā'k' for is. Nightingale here stay.

B.—Mā'is dā'ar-ak' (or, dā'ar'ak') kī' ō. An' mō'at' kō'ak'-gō'at'

B.—Mā'is mō'at'-of (or, kō'ak'-of) work is. And my eating-drinking-of

kī' mō'at'?

what arrangement?

A.—Mi mō'at' ō' ō.

A.—I arrangement having-got will-give.

B.—Kā'ar, is kag'is?

B.—What-O, thou who art?

A.—Mi mō'at' mō'at' dā'ar'ak' ō' ō.

A.—I love-of territory mō'at' am.

B.—Bā' ō, Mā'is gā' ō' ō.

B.—What is. Mā'is is-house having-taken go.

A.—Kā'ar, ō' is kag'is ō' ō? Tū'at' pī' ō' kī' dā'ar?

A.—What-O, thou thou name art? Thy first-is what happened?

B.—Mā'is pī' ō' ō' ō. A'k' ō' ō' ō?

B.—My first-is there here. Here further is what?

As the *de novo* synthesis of amino acids is inhibited, the amino acids are released from the muscle and enter the liver, where they are used for gluconeogenesis.

*A*—There is, here good timber is. *He* is the owner (of the forest) the  
high his his  
there, he is owned will also

The Athens Walker Hotel also has 100

2000 2001 2002 2003 2004 2005 2006 2007 2008 2009 2010 2011 2012 2013 2014 2015 2016 2017 2018 2019 2020 2021 2022 2023 2024 2025 2026 2027 2028 2029 2030 2031 2032 2033 2034 2035 2036 2037 2038 2039 2040 2041 2042 2043 2044 2045 2046 2047 2048 2049 2050 2051 2052 2053 2054 2055 2056 2057 2058 2059 2060 2061 2062 2063 2064 2065 2066 2067 2068 2069 2070 2071 2072 2073 2074 2075 2076 2077 2078 2079 2080 2081 2082 2083 2084 2085 2086 2087 2088 2089 2090 2091 2092 2093 2094 2095 2096 2097 2098 2099 2100 2101 2102 2103 2104 2105 2106 2107 2108 2109 2110 2111 2112 2113 2114 2115 2116 2117 2118 2119 2120 2121 2122 2123 2124 2125 2126 2127 2128 2129 2130 2131 2132 2133 2134 2135 2136 2137 2138 2139 2140 2141 2142 2143 2144 2145 2146 2147 2148 2149 2150 2151 2152 2153 2154 2155 2156 2157 2158 2159 2160 2161 2162 2163 2164 2165 2166 2167 2168 2169 2170 2171 2172 2173 2174 2175 2176 2177 2178 2179 2180 2181 2182 2183 2184 2185 2186 2187 2188 2189 2190 2191 2192 2193 2194 2195 2196 2197 2198 2199 2200 2201 2202 2203 2204 2205 2206 2207 2208 2209 2210 2211 2212 2213 2214 2215 2216 2217 2218 2219 2220 2221 2222 2223 2224 2225 2226 2227 2228 2229 2230 2231 2232 2233 2234 2235 2236 2237 2238 2239 2240 2241 2242 2243 2244 2245 2246 2247 2248 2249 2250 2251 2252 2253 2254 2255 2256 2257 2258 2259 2260 2261 2262 2263 2264 2265 2266 2267 2268 2269 2270 2271 2272 2273 2274 2275 2276 2277 2278 2279 2280 2281 2282 2283 2284 2285 2286 2287 2288 2289 2290 2291 2292 2293 2294 2295 2296 2297 2298 2299 2300 2301 2302 2303 2304 2305 2306 2307 2308 2309 2310 2311 2312 2313 2314 2315 2316 2317 2318 2319 2320 2321 2322 2323 2324 2325 2326 2327 2328 2329 2330 2331 2332 2333 2334 2335 2336 2337 2338 2339 2340 2341 2342 2343 2344 2345 2346 2347 2348 2349 2350 2351 2352 2353 2354 2355 2356 2357 2358 2359 2360 2361 2362 2363 2364 2365 2366 2367 2368 2369 2370 2371 2372 2373 2374 2375 2376 2377 2378 2379 2380 2381 2382 2383 2384 2385 2386 2387 2388 2389 2390 2391 2392 2393 2394 2395 2396 2397 2398 2399 2400 2401 2402 2403 2404 2405 2406 2407 2408 2409 2410 2411 2412 2413 2414 2415 2416 2417 2418 2419 2420 2421 2422 2423 2424 2425 2426 2427 2428 2429 2430 2431 2432 2433 2434 2435 2436 2437 2438 2439 2440 2441 2442 2443 2444 2445 2446 2447 2448 2449 2450 2451 2452 2453 2454 2455 2456 2457 2458 2459 2460 2461 2462 2463 2464 2465 2466 2467 2468 2469 2470 2471 2472 2473 2474 2475 2476 2477 2478 2479 2480 2481 2482 2483 2484 2485 2486 2487 2488 2489 2490 2491 2492 2493 2494 2495 2496 2497 2498 2499 2500 2501 2502 2503 2504 2505 2506 2507 2508 2509 2510 2511 2512 2513 2514 2515 2516 2517 2518 2519 2520 2521 2522 2523 2524 2525 2526 2527 2528 2529 2530 2531 2532 2533 2534 2535 2536 2537 2538 2539 2540 2541 2542 2543 2544 2545 2546 2547 2548 2549 2550 2551 2552 2553 2554 2555 2556 2557 2558 2559 2560 2561 2562 2563 2564 2565 2566 2567 2568 2569 2570 2571 2572 2573 2574 2575 2576 2577 2578 2579 2580 2581 2582 2583 2584 2585 2586 2587 2588 2589 2590 2591 2592 2593 2594 2595 2596 2597 2598 2599 2600 2601 2602 2603 2604 2605 2606 2607 2608 2609 2610 2611 2612 2613 2614 2615 2616 2617 2618 2619 2620 2621 2622 2623 2624 2625 2626 2627 2628 2629 2630 2631 2632 2633 2634 2635 2636 2637 2638 2639 2640 2641 2642 2643 2644 2645 2646 2647 2648 2649 2650 2651 2652 2653 2654 2655 2656 2657 2658 2659 2660 2661 2662 2663 2664 2665 2666 2667 2668 2669 2670 2671 2672 2673 2674 2675 2676 2677 2678 2679 2680 2681 2682 2683 2684 2685 2686 2687 2688 2689 2690 2691 2692 2693 2694 2695 2696 2697 2698 2699 2700 2701 2702 2703 2704 2705 2706 2707 2708 2709 2710 2711 2712 2713 2714 2715 2716 2717 2718 2719 2720 2721 2722 2723 2724 2725 2726 2727 2728 2729 2730 2731 2732 2733 2734 2735 2736 2737 2738 2739 2740 2741 2742 2743 2744 2745 2746 2747 2748 2749 2750 2751 2752 2753 2754 2755 2756 2757 2758 2759 2760 2761 2762 2763 2764 2765 2766 2767 2768 2769 2770 2771 2772 2773 2774 2775 2776 2777 2778 2779 2780 2781 2782 2783 2784 2785 2786 2787 2788 2789 2790 2791 2792 2793 2794 2795 2796 2797 2798 2799 2800 2801 2802 2803 2804 2805 2806 2807 2808 2809 2810 2811 2812 2813 2814 2815 2816 2817 2

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**T.**—*S* lade, mædet, stiftet, læstet, med et lid, der er et ridet, som

$H = \Delta_{\text{low}}$	$m = q^2$	like	come-from	as-much	for	one	in-day	how
dollars?								

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

A—Aha, to-hi poyi (pleased) mull-ka (happy) hi-roo (old) Toon (old) mull-ka (happy)

*A*—O, this is awful going of altogether useless now. This road is  
wiper is it. Road is this is this is this is this is this is this is this is  
trade of is this is this is this is this is this is this is this is this is this is

Variable	Mean	SD	Range	Skewness	Kurtosis
Age	38.5	10.2	22-55	0.1	-0.2
Gender	1.2	0.4	1-2	0.0	0.0
Marital status	1.5	0.5	1-3	0.0	0.0
Education	12.5	1.5	10-15	0.1	-0.1
Income	3.5	1.2	2-5	0.1	-0.2
Occupation	1.8	0.8	1-3	0.0	0.0
Health status	1.5	0.5	1-3	0.0	0.0
Stress level	2.5	0.8	1-4	0.1	-0.1
Life satisfaction	3.5	0.8	1-5	0.1	-0.2
Resilience	2.5	0.8	1-4	0.1	-0.1
Optimism	3.5	0.8	1-5	0.1	-0.2
Self-efficacy	3.5	0.8	1-5	0.1	-0.2
Emotional stability	3.5	0.8	1-5	0.1	-0.2
Psychological well-being	3.5	0.8	1-5	0.1	-0.2
Life satisfaction	3.5	0.8	1-5	0.1	-0.2
Resilience	2.5	0.8	1-4	0.1	-0.1
Optimism	3.5	0.8	1-5	0.1	-0.2
Self-efficacy	3.5	0.8	1-5	0.1	-0.2
Emotional stability	3.5	0.8	1-5	0.1	-0.2
Psychological well-being	3.5	0.8	1-5	0.1	-0.2

**card-on** *Amber-sealed still-bottle*

Year	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100
1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	

### FREE TRANSLATION OF THE FOREGOING

### Abstract

Age Group	Total (%)	Male (%)	Female (%)	Unknown (%)
18-24	12	10	14	10
25-34	25	22	28	20
35-44	28	25	32	22
45-54	22	20	26	18
55-64	15	12	18	10
65+	8	5	12	5

**Abstract**—The purpose of this study was to determine the effect of a 10-week training program on the heart rate (HR) and energy expenditure (EE) of sedentary, middle-aged women. The subjects were randomly assigned to a control group (CON) and an exercise group (EX). The EX group performed a 10-week training program consisting of three sessions per week of aerobic exercise. The HR and EE were measured at baseline and at the end of the 10-week training program. The EX group showed a significant decrease in HR and a significant increase in EE compared to the CON group. The results of this study suggest that a 10-week training program can improve the cardiovascular fitness and energy expenditure of sedentary, middle-aged women.

## Results

**Abstract**—The authors used a 10-item questionnaire to assess the prevalence of self-reported symptoms of depression in a sample of 1000 young adults. The prevalence of self-reported symptoms of depression was 10.5%.

## 1. Introduction

A.—Mother is a long way off. Stay here for the night.

R.—I have urgent work there; and who would give me food here?



### It's back when you want it

A—T are the temporary switches.

11.—Very well, take out the paper bag.

A.—Hello, you are here: what is the matter?

H.—I have a thorn in my foot. Is there a doctor here?

A.—Yes, there is a clever brother here. He will tell it out for you in the morning.

**Pr.**— How can the mind be free?

Aluminum, 1000

II.—How can a lame man like me walk here, how far, a day?

A.—There is no need to wait. This is a great beach, and many carts pass both ways every day. Some-one will let you sit in his cart.

H.—Very well, let us go and dress at your house.

## BHIL OF KHANDESH.

A large portion of the population of Khandesh has been reported as speaking various dialects of Bih. Some of them, *e.g.*, Pānri, Mārochi, and Kānkād, have already been dealt with in the preceding pages. The Wārli are said to speak a form of Marāṭhī. No further details are, however, available, and the estimated number of speakers in Khandesh has, therefore, been added to the figures for Wārli in Thana, which is so largely influenced by Marāṭhī that it has been dealt with in connexion with that language. See Vol. vii, pp. 144 and 8. The same remarks apply to Bātkoṭi.

The Bils of Khandesh may, according to the District Gazetteer, be arranged in three groups, Plain Bils, Hill and Forest tribes, and mixed tribes. We are here only concerned with the two former groups.

The Bils of the plains are found in small numbers in almost all the villages of Central and South Khandesh. They can scarcely be distinguished from the low caste Hindis among whom they live. Their language seems everywhere to be that of their neighbors.

Speakers have been evolved from the Pachori and Chāliggaon Talukas, and they are written in a form of speech which is practically identical with Khandeshi.

The Chāliggaon speakers transmute the *palatals* as in Marāṭhī; thus, *ḍet*, who; *ḡet*, moon. They also evince a tendency towards aspiration; thus, *ḍet-mā*, among them; *ṭet mārāṭ*, they will strike.

In Pachori we find the Gujarati particle *j* used in addition to the common one which Khandeshi shares with Marāṭhī; thus, *te-mā-j*, thine indeed.

The inflection of nouns is the same as in Khandeshi, with the same loose conception of gender. The oblique plural of masculine and neuter nouns, however, ends in *as* or *ās*, and not in *ās*; thus, *māḡas-m*, to the men; *ḡaḡvas-m*, by the wives. The suffix of the dative is usually *ā*, that of the oblique *āsa*, or, sometimes, *as*; thus, *pāsa-m*, to daughters; *ḡā-maṭ-āsa*, from in the field; *ḡaṇḡ-m*, with joy.

The oblique form of adjectives and words used as adjectives ends in *i*; thus, *ḡet-ai*, to his father. There are, however, many instances of inconsistency. Thus, *ai māḡas-m*, by that man; *ḡet ḡaḡḡ-ai*, by which one, the son by whom.

With regard to pronouns, we may note *āsas*, we; *ḡasā*, *ḡasās*, and *ḡasās*, you; *jā* and *ḡā*, both used for the member of the relative pronoun, *as*.

Verbs constantly add an *s* in the second person singular. Thus *as*, I am, *be* is, *bat* see, *ḡas* art; plural *as*. The past tense of the verb substantive is *as'at* and *as'at*, plural *as'atā* and *as'atā*.

The present tense of finite verbs is formed in the same way as in the case of the verb substantive. Thus, *as māra*, I strike; *as jā*, he goes; *as ḡā*, he goes; *as'at*, we, you, and they, strike.

The plural perfect seems to be used as an ordinary past; thus, *ai ḡasā* and *ḡasā*, thou wentest; *as ḡasā* and *ḡasā*, he went; *ḡet ḡasā*, and *ḡasā*, they went.

The past tense of transitive verbs is often entirely omitted; thus, *as'at as'at as'at*, *as'at*, I did thy service; *ḡet as'at*, they struck. On the other hand we find *ḡet-as* attacked *ḡas*, him-by to my friend began, he began to say.

In Chaliguan *si* is often added instead of *so* or *see* in the conjunctive participle. Thus, *aylā*, having arisen; *khānā*, having called.

In all essential points, however, the so-called *Phlān* closely agrees with *Khānān*.

The specimen which follows has been received from the *Padura Talera*. It is a version of the Fable of the Frigidal Sea. A specimen received from Chaliguan will be found below on pp. 155 and ff.

[No. 50.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BRIEF OR SCHOOL.

(*PADERA TALERA, DISTRICT KANAUJ.*)

### SPECIMEN I.

Tak	maṭṭa-k	ān	pān	arāla.	Tyā-may-nā	dhārā	pāyā	
<i>A-certain</i>	<i>mane</i>	<i>has</i>	<i>was</i>	<i>was.</i>	<i>Then-in-from</i>	<i>the-possenger</i>	<i>was</i>	
tyā-nī	bhā-k	stāg	hāg.	'bhā.	ān-nā	dhār-nā	vāyā	phā
<i>he</i>	<i>father-to</i>	<i>to-ay</i>	<i>begin.</i>	<i>'father,</i>	<i>was-of</i>	<i>was</i>	<i>having-made</i>	
dh.	Maṅ tyā-nī	bhā-nā	tyā-k	vāyā	phā	dhā	Thāyā	
<i>give.</i>	<i>Then</i>	<i>he</i>	<i>father-by</i>	<i>him-to</i>	<i>share</i>	<i>having-cause-to-fall</i>	<i>was-given.</i>	<i>A/for</i>
dhā-nā	dhārā	pāyā-nā	arāla	yā	jān	jān	dhārā	
<i>share-in</i>	<i>the-possenger</i>	<i>was-by</i>	<i>all</i>	<i>was</i>	<i>in-place</i>	<i>together</i>	<i>was-made.</i>	
Maṅ	dhā	nāgā	pāyā.	Maṅ	dhā	arāla	phā	
<i>Then</i>	<i>a-for</i>	<i>having-started</i>	<i>he-was.</i>	<i>Then</i>	<i>there</i>	<i>all</i>	<i>money</i>	
dhā-pā-nā	nāgā	dhā.	dhārā	phā	dhā	dhārā	dhārā	
<i>having-eaten-and-drunk</i>	<i>having-caused</i>	<i>was-given.</i>	<i>all</i>	<i>money</i>	<i>having-caused</i>			
dhā	dhā	dhārā	dhārā	dhārā	dhārā	dhārā	dhārā	
<i>was-given</i>	<i>then</i>	<i>a-great</i>	<i>wealth</i>	<i>fell.</i>	<i>Then</i>	<i>out-to</i>	<i>any-thing</i>	<i>to-be-got</i>
dhārā.	Maṅ	dhā	yā	dhārā-nā	pāyā	dhā	yā	dhārā-nā
<i>begin-not.</i>	<i>Then</i>	<i>he</i>	<i>was</i>	<i>was-in</i>	<i>was</i>	<i>Then</i>	<i>was</i>	<i>was-of</i>
dhā	dhārā.	Maṅ	dhā	dhārā-nā	tyā-k	dhārā	dhārā-k	dhārā-nā
<i>under</i>	<i>remained.</i>	<i>Then</i>	<i>that</i>	<i>was-by</i>	<i>him-to</i>	<i>was</i>	<i>send-to</i>	<i>from-in</i>
dhārā	dhārā-nā	yā	dhārā	dhārā	dhārā	dhārā	dhārā	dhārā
<i>was-not.</i>	<i>Send-by</i>	<i>what</i>	<i>was</i>	<i>was-not</i>	<i>that-very</i>	<i>was</i>	<i>that</i>	<i>was</i>
dhārā	dhārā	dhārā	dhārā	dhārā	dhārā	dhārā	dhārā	dhārā
<i>having-not</i>	<i>any-thing</i>	<i>body</i>	<i>might-have-fallen.</i>	<i>because</i>	<i>then-in</i>	<i>any-body</i>		
tyā-k	dhārā-k	dhārā.	Maṅ	tyā-nī	dhārā	dhārā	dhārā	dhārā
<i>him-to</i>	<i>and-to</i>	<i>would-not-give.</i>	<i>Then</i>	<i>he</i>	<i>body-in</i>	<i>again</i>	<i>fell.</i>	<i>Then</i>

<sup>1</sup> Compare *dhā-k*, having taken, or the verb in *dhārā-k*.

tyā-ni tyā-ni maa-ni shāg'wa lāgi, 'maa-ni bibi-ni ghar gūj  
*him-by his maid-to to-ay again, 'my father's at-home man-y*  
 mān-mān khal-pi-an, wāh, an may bhāyā  
*man-to having-eaten-and-drank (have-maid-to-be-served and I of-brother-*  
 maa, May aha an bibi-ni ghar jay an tyā-ni  
*am-saying. I (will-)arise and father-of (he-)house (will-)go and him-to*  
 shāg'wa, 'may Dīr-ni ghar an tu-ni hi ghar pāp kar'nā-n.  
*will-say. "I-give God-of (he-)house and your also (he-)house sin made-to.*  
 Yā-ni-kar'nā may tu-ni kaphē vā-ni; tu-nā nākar-ni nā'kha  
*For-filthiness I your sin do-not-become; your servant-of like*  
 mā-ni maa].'' And shāg'wa is vā'nā an tyā-ni bi-ni ghar  
*ma-to consider." Then having-will he arise and his father's (he-)house*  
 gayā. Tyā-ni bi-ni tyā-ni darā dikh'nā an tyā-ni  
*went. His father-by him-to from-a-distance was-come and him-to*  
 may an. An dāvat gayā an tyā-ni gūh-lā bhāyā  
*compassion came. And reaching went and his mouth-to having-entranced*  
 pad'nā, an tyā-ni vāhā hā. To pāyā tyā-ni bi-ni shāg'wa  
*fell, and his his was-taken. That now his father-to to-ay*  
 lāgi, 'bibī, may Dīr-ni ghar pāp kar'nā-n an tu-ni hi  
*again, 'father, (I)-me God-of (he-)house sin made-to and your also*  
 ghar pāp kar'nā-n, yā-ni-kar'nā may tu-ni kaphē nā-nā.  
*(he-)house sin made-to, for-filthiness I your sin do-not-become.'*  
 Hāg tyā-ni hā tyā-ni nākar-ni shāg'wa, 'shāg'wa nāhā  
*Then his father his servant-to said, 'good of-high-quality*  
 phaghar'na hā yā an tyā-ni shāg'wa ghāl, an tyā-ni hāt-nā  
*stallies having-taken come, and sin body-on pad, and his head-on*  
 yā mādā ghāl, an pāp-mā jātā ghāl. An khal-pi-an  
*one ring pad, and feet-on since pad. And having-eaten-and-drank*  
 mājā-nā kar'nā. Kāran mā-ni kaphē mātā gayā, hā  
*marriage let-to-make. Because my sin having-died marriage, now*  
 jātā shāg'wa-n; tō gamāl gayā, tō hā shāg'wa-n,  
*since has-become; he having-had marriage, he now, found-to.'*  
 Yā-pār'nā tyā-ni vāhā dāvat vāhā gūpā  
*In-this-manner them-to great joy having-become went.*  
 Tyā-nā wājā kaphē bibi-ni wāh. To bibi-may-ān ghar pāp-ni  
*His elder son found-to was. He found-to-from house come-to*  
 nāhā, an ghar-ni [vāhā jātā] vāh an tyā-ni gāhā nāhā-n vāhā  
*started, and house-of near near come and him-by staying dwelling was-found.*  
 Hāg tyā-ni nākar-pāhā yā nākar-ni bol'nā an tyā-ni,  
*Then him-by servant-from-among me servant-to was-called and him-to,*  
 vāhā-n, 'hā hāy chāh'nā-n? Hāg tō tyā-ni shāg'wa lāg'nā  
*was-called, 'his what going-on-to? Then he him-to to-ay again*

'tu-ná bññá uní-m; an tu-ní hñ-ma wəj'wəñ dññ-m, hñ-m  
 'your brother come-is; and your father-by a/just place-is, because  
 tē khəññi yññ-m khəññ.' Həy: nñ'ñ baribər tya-k  
 he a/ft-and-sound having-come was-not.' This on-hearing just him-to  
 rīg uní. Məng tē ghar-mə jly nññ. Təwñ tya-nə bñ  
 anger came. Then he leave-is went not. Thereupon his father  
 kəññ uní m tya-ní dññi dhar-wə tīg'ñ. Məng tya-ní bñ-lā tē  
 not came and his heard to-hold began. Then his father-to he  
 nññ'wə līgñ, 'dñññ, məg tññ dññm tu-ní nñ-m kəññ, kəññ-lā  
 to-say began, 'no, I so-many days your service do, ever-since  
 nññ tu-nə nññ wəññ'ñ. tññ-ní-m m-ní wəññ-ní-  
 not your word was-transgressed. Such-being-like-come my friends-of-  
 brother chəñ kəññ-wəñññ. hñ'ñ-nə bəñññ nññññ dññ-m  
 nññ married to-make-for the-part-of young-one even place-is  
 nññ. Tu-nə pññ chəñ-mə wəññ dñññ hññ-ch tu-nə  
 not. Your money leaving-is having-wanted was-given this-way your  
 tyañ-lā tu-mə wəñ'wəñ dññ-m.' Məng tya-lā tē nññ'wə līgñ, 'bəñ,  
 son-to you-by a/just place-is' Then him-to he to-say began, 'no,  
 tē nññ mñ-pñ m. Mñ-pñ jñ m tē tñññ-j m. Hññ  
 then always me-with not. He-with what is that thing-alone is. This  
 tu-nə bññ mñ gəññ, nññ jññ wəñ'wəñ; yñ-kəññ  
 lāy brother having-died had-gone now when become-is; for-this-reason  
 āj nñ-m āñññ-āñññ kəñ'wə lāy baribər m.'  
 today we rejoicing should-be-made this proper is.'

The specimens received from Changson closely agree with those forwarded from Fushan. The only difference is the pronunciation of the initials, which, according to the transcribed text, in Changson is the same as in Marifu.

[No. 81.]

# INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### SHILL OR SHILLON.

(CHANGSON, DISTRICT KANGDONG.)

It nāqan-lā dō pīn aśānā. Tya-nā dānā pīn  
*A certain man-to two men were. Then-among the-possessor am*  
 aśānā hāp-lā aśānā, 'hāh, nā-lā dō nāh aśānā  
*he-was father-to said, 'father, me-to what alone maybe-obtained that*  
 wān dā. Mān tya-nā tya-lā aśānā nāhān wān  
*alone give.' Then him-by them-to his-was properly having-decided*  
 dān. Māhā dānā wānā nāhān tya-lā dānā pīnān aśānā  
*was-given. Many days became not then-just the-possessor away-by all*  
 fānā dānā hānān dānā hānā dānā dānā dānā  
*properly together having-made after me company-to having-ordered went.*  
 Tya tya-nā nāhānā nāhānā nāhānā nāhānā nāhānā  
*There him-by having-to all money having-ordered was-given. When*  
 tya-nā nāhānā nāhānā nāhānā nāhānā nāhānā  
*him-by all money having-ordered was-given then there a-certain former*  
 pānā; nāhānā hānā hānā hānā. Tānā gānā hānā nāhānā  
*fall; all matter-of cart was-applied. That-very village-is one man-to*  
 dānā hānā. Tā nāhānā tya-lā dānā hānā hānā hānā  
*having-gone he-was. That man-by him-to since growing field-to*  
 dānā. Tā pānā dānā hānā hānā hānā tya-lā nāhānā  
*was-was. When he was since since he that he was him-to (of-obtained) then*  
 hānā hānā. Tānā hānā nāhānā tya-lā dānā.  
*he gladness-with would-have-when. Such food any man him-to would-not-give.*  
 Tānā hānā nāhānā hānā hānā hānā hānā hānā  
*When he when-on since then he to-say before, 'my father-of*  
 hānā hānā pānā dānā hānā hānā hānā hānā  
*how-many mind money having-given kept towards having-since money*  
 wānā hānā nāhānā nāhānā nāhānā hānā hānā  
*to-said, and I of-formation am-dying. I having-when, father was*  
 pānā hānā hānā hānā hānā hānā hānā hānā  
*go and him-to it-would-be-said, 'by-me God-of to-house and your*  
 hānā pānā hānā hānā hānā hānā hānā hānā  
*in-house she down-to; and I your am am-was. He-to now maybe*



āt-ma dar'vā nōka m' mī mār'jō mī-lā nōka thōn." "  
 having-given another strand is so having-considered me-to account keep." "  
 An tō m'kha āp'vī kīhā t'vā wāh. Tō dar mōl t'vā-ai  
 And he having-arrived his-own father near came. He for was his  
 hi-ma t'vā-lā dīk'hān t'vā-lā m'k'hī mār' mō, an dīhā-ma  
 father-by him-to it-ma-own him-to great ply came, and having-run  
 t'vā-ai gōh-lā hīng'vā an wāhā hāh. Āp'vī t'vā-lā m'k'hān,  
 He now-to he-flesh-fat and a-līn sea-fishes. The-own him-to said,  
 'bāh, may to-mīl mār'hāh Bhag'vān-ai ghar pāp kar'vā m;  
 'father, by-me your impotence God-of he-house sin done is;  
 tōhā āp'vī māg'vā-lā may nāh.' Tō t'vā-nā hīp-ma āp'vī  
 your son do-to-called I am-not.' But his father-by his-own  
 nōka-lā māg'vā kī, 'chīng'lā pāgharva lē pā, an  
 account-to it-ma-aid flat. 'good fishes having-taken come, and  
 t'vā-ai āng-war ghāh, hōt-mā mār'vī ghāh, pāp-mā dhōh ghāh;  
 his body-on put, finger-to eating put, fish-to chose put;  
 an hāhkar kīhā pā, māhā karī. Hīn mār'vā  
 and bread to-eat came, merriment let-us-make. This my  
 pāpā mārī gaylā, an tō phāl pāh vīng'vā;  
 we having-died married, and he again alive has-become;  
 tō pāhā gaylā, an māg māg'vān.' An tō māhā  
 he having-died married, and then married' And they merriment  
 kar'vā hīng'vā.  
 tōhā bōgan.

Pāha t'vā-nā wājī āp'vī khat-mā mōl. Tō ghar p'vī hīng'vā  
 Further his other son field-to own. He house to-came began  
 tōhā t'vā-nā ghā an nāh chīp'nāh tō m'vān. Tōhā t'vā-nā  
 then him-by staying and dancing going-on that saw-heard. Then him-by  
 tō mōtā-mā hōhā, 'hōl hāy chā'vā m?' māhā t'vā-lā  
 one account-to having-called, 'this what going-on is?' saying him-to  
 m'vān. Tō māg'vā hīh, 'to-nā hōhā wāh m, tō m'vān  
 it-ma-asked, He to-my began, 'your brother came is, he is-good-looking

it-ma m'vān māhā tō-ai hīp-ma māg'vān kar'vā m.' Māhā  
 having-came to-mīl therefore your father-by refused done is.' Therefore  
 t'vā-lā mōhā rīg wāh; ghar-mā dhāy-nā. T'vā-nā hīp hāhā in  
 him-to great anger came; house-to went-not. His father and having-come  
 t'vā-lā māg'vān hīng'vā. Tōhā t'vā-nā m'vān āp'vī āhā-lā  
 him-to impetrated began, This how-by having-plied his-own father-to  
 māg'vā, 'mā, may tō mōhā wāh to-ai āhā kar'vā, an may hāhā  
 them-said, 'O, I to-day many years your service did, and I now  
 even your order broke not; still my friends-to calling-for a-ide-good



## DEHAWĀLĪ.

The plains below the Sulpura range in Taluka, Nandurbar, and Merwa, of the district of Khambhat is locally called *the dāh, lāh, dāh, country*. The dialect of the Dehawālī, the inhabitants of the dāh, is known as Dehawālī. The number of speakers has been estimated at 44,000.

Dehawālī is closely related to other Hill dialects such as Māwālī, Bāgī, etc.

Two excellent specimens have been prepared by Mr. G. B. Bhatnagar and further annotated by Mr. A. H. A. Simcox, I.C.S. The first is a version of the Parable of the Prodigal Son, and the second is a popular tale which was obtained from Bapu Ganga Pabari, the Raja of Singapur and other states in the Taluka Taluka.

**Pronunciation.**—Dehawālī is characterized by the dropping pronunciation of final vowels and the free use of the diphthongs. Compare *āhī, you; māhī, a man; pāhī, a brother; māl, mālī, and mālī, my; āpā and āpā, they began; jāhī-āh and jāhī-āh, he goes, etc.*

The short *a* is apparently always distinctly pronounced, or, when final, replaced by *ā* or *i*; thus, *dāhā, dīhī, and dīhī, God*.

An initial *h* is commonly dropped, and aspirated soft consonants are replaced by the corresponding unaspirated hard ones. Thus, *āhī, hand; āhī, to laugh; āhī, Marīghī ghāhī, put; ghāhī, devil; ghāhī, with hunger, etc.*

*h* becomes *ā*, and an *r* between vowels is often dropped. Thus, *āhī, hair; āhī, dog; āhī, Marīghī ghāhī, horse; āhī, having done; āhī, son; āhī, āh, etc.*

The cerebral *ṣ* is not regularly used. Thus, *mālī and mālī, a floor; ghā, an eye*. Compare Khambhatī.

**Nouns.**—Strong masculine nouns are formed as in Gujarātī. Thus, *āhī, a father; āhī, father*. Feminine nouns ending in *i* form their plural in *ā*; thus *pāhī, daughter; pāhī, daughters*.

There is apparently no neuter gender. Forms such as *pāhī, child; i, this thing*, can be either masculine or feminine.

The case of the agent is identical with the oblique case, and the genitive is formed by doubling the final vowel. Thus, *āhī, āhī, by the father; āhī, of the father; pāhī, of the daughter; āhī, of the God*.

The suffix of the dative is *āh* or *ā*; that of the oblique *āhī*; and the locative is formed by adding *āh* or *ā*; thus, *āhī-āh and āhī-āh, to the father; āhī-āhī, from the father; āhī-āh, in the house*.

**Pronouns.**—The personal pronouns are:—

ā, I	āh, thou	āh, he
āpā, by me	āpā, by thee	āpā, by him
āh-āh, to me	āh-āh, to thee	āpā-āh, to him
āh, my	āh, thy	āpā, his
āh, we	āh, you	āh, they
āh, our	āh, your	āpā, their

Other pronouns are *ā, this; ā, this thing; āh, from. āh, who? āh, what? ā, this thing, is perhaps originally feminine*.

**Verbs.**—The verb substantive is *āha* : root *āha*, related *āha*.

The present tense of finite verbs is formed from the present participle by adding *As*, plural *As*; thus, *śikhā-As*, I go, thou goest, he goes; plural, *śikhā-As*. In the singular, however, the old present is in frequent use. Thus, *śikhāmi* or *śikhā-mi*, I strike; *śikhā-As*, thou strik'st; *mad*, if thou comest; *śikhā-As*, he strikes; *pōṣṭi*, if it falls. The instances show that the old present is used as a conjunctive present, while an ordinary present is effected by adding *As*, second person *As*, third *As*.

The suffix of the past tense is *ph*, fem. *i*: *thun, giph*, he went; *lith*, she was put. Other forms are *blakhal*<sup>2</sup>, they ate; *gikh*, I have come.

The future issues of *Mathematics*, to appear, is given as follows:—

Singular.	1. $\mu_{\text{odd}}^{\text{odd}}$	Form.	2. $\mu_{\text{odd}}^{\text{odd}}$
	1. $\mu_{\text{odd}}^{\text{odd}}$		2. $\mu_{\text{odd}}^{\text{odd}}$
	2. $\mu_{\text{odd}}^{\text{odd}}$		3. $\mu_{\text{odd}}^{\text{odd}}$

Other forms will be easily understood from the specimens which follow, and it is not necessary to go into detail.

1999

### INDO-ARYAN FAMILY

Central Office

## FIELD OR HILLTOP?

**THERMAL STABILITY**

**TALANTA TAVOLA: TAVOLA DI TAVOLA**

## References

Kaŋ	sis	maŋ-kə	ben	pəyək	sis.	Tyŋ-ma-khəŋ	hiəŋ
Some	are	man-to	has	own	own.	Then-is-from	by-the-possessor
kəhək-k	gəyŋ,	'be,	jaŋg	ŋ	wəŋ	ma-n	ŋə
the-father-to	if man-own,	'father,	of property	which	there	man-to	will come
sis.	Haŋ	tyŋ	tyŋ-k	jaŋg	wəŋ	deŋ.	Haŋ
give.	Then	by-tem	them-to	property	having-divided	one-plem.	Then
tiəŋkə.	ŋəyŋ-m	hiəŋ	pəyək	hiəŋ	ŋəŋəŋ	kə	ŋəŋəŋ
free	drops-in	the-possessor	am	all	together	having-made	for
məhək-m	gəyŋ.	ŋə	tiəŋ	ŋəŋəŋə	hiəŋkə-k	ŋəŋ	ŋəŋ
country-in	mind,	and	there	richness	expenditure-having-made		the
jaŋg	hiəŋkə	ŋəŋ.	Haŋ	tyŋ	hiəŋ	hiəŋkə	
properly	having-own	one-them.	Then	by-tem	all	having-own	
ŋəŋəŋ-ŋəŋ	tyŋ	məhək-m	məŋ	kə	pəyŋ.	Tiəŋ-kəŋ	tyŋ-k
threaten-on	that	country-in	by	famine	fall.	Therefore	has-to
hiəŋkəŋ	pəŋ	ŋəŋ.	Tiəŋ	ŋə	tyŋ	məhək-m	ŋə
want	falling	begin.	Then	is	that	country-in	being
ŋə	tyŋ.	Tyŋ	ŋə	tyŋ-k	hiəŋkə	ŋəŋkə	ŋəŋ
will	stand.	By-tem	then	has-for	will	to-fall	be
							fall-to

māhāyō. Tihāñ hamañ ð dhātarā bhāhāñ, tīpā-kā tīpā  
 he-was-and. Then some what body one, then-with by-him  
 apō dhā pārañ. Hā-ti tīpā ðayā, āji hāñ tīpā-kā  
 he body should-be-filled so-very spirit was/sat, and by-very him-to  
 hāñ tīpā māñ. Hāñ to hāñ-pōñ arant gāyā. 'māñ  
 anything was-pleas not. Then he was-on having-some said, 'ay  
 bhāhāñ hāñ māpā-māñ mī-āhāñ māpāñ āñ, āji āñ pakka  
 father-of how-many servants-to should-and bread in, and I will-keep  
 māññ. āñ māññ apō bhāhāñ-āñ ðāñ in tīpā-kā bhāhāñ, "ā  
 die I having-arrives my father-now will-go and him-to will-keep, " O  
 bhāhāñ, māññ dānā-dāñññ māññ in tō dhāhāñ pāp māññ-āñ. hāñ-  
 father, by-me God-from against and the in-sight me down-is. From-  
 dhāhāñ too pāpāñ māpāññ āñ wījāñ māññ. Apō dhā māpāññ-āñ  
 from thy son to-keep I ði not. Thy are servants-of  
 mine there." Hāñ to māññ apō bhāhāñ-kā gīpā. Bhāñ to  
 the keep." Then he having-arrives the, father-now not. Then he  
 āhāñ the, māñ-māñ tīpā bhāhāñ tīpā-kā dhāñ āññāñ, āji  
 for is, so-much-is the father him having-own pāññ, and  
 tīpā dhāññ gīpā māñ-māñ āñ-māñ hāñ, in tīpā gīpā  
 by-him having-own his much-on had-employment was-put, and he has  
 hāñ. Hāñ pāpāñ tīpā-kā gīpā, 'bhāhāñ, āññ-dhāññ māññ in  
 was-then. Then the-son him-to said, 'father, God-from against and  
 the dhāhāñ māññ pāp māññ-āñ, āji hāñ-dhāññ the pāpāñ āhāññ āñ  
 thy in-sight by-me me down-is, and was-from thy son to-keep I  
 wījāñ māññ.' Pāñ bhāhāñ apō dhāhāñ-kā āhāññ, 'hāñ dhāññ  
 ði not.' But by-the-father his servants-to to-may-said, 'good dhāñ  
 hāññ tīpā-kā hāñ. Hāñ āñ māññ hāññ. Kāññ-āñ  
 having-brought this-is put. And by-me food should-be-made. Because  
 ā māññ pāpāñ māññ āññ, to pāñññ jīñññ tīpā, in bhāhāñ āññ,  
 this my son dead was, he again alive become, and had was,  
 to jayā-kā.' Tihāñ to māññ bhāhāñ āñññ.  
 he found-is. Then they merry to-may began.

Tīpā wāhāñ tīpā dhāñ pāpāñ hāñ-māñ āññ. Hāñ to hāñ-pāññ  
 That at-time his sister son felt-is was. Then he home-came  
 āñ pāññ-pōñ tīpā wāñ in māñññ māñññ. Tihāñ  
 having-come arriving-on by-him music and dancing was-had. Then  
 dhāhāñ-mā-dhāññ āñññ hāññ tīpā pāññññ, 'I my dhāññ?  
 servants-in-from me having-called by-him it-was-asked, 'this what is?'  
 Tīpā tīpā-kā āñññ āñ, 'the pāñññ hāñ-kā, āji to the bhāhāñ in  
 by-him him-to it-was-said that, 'thy brother came-is, and to thy father-to  
 hāñ-āññ māñññ hāñ-kāññ tīpā māñññ pāñññ māñññ-āñ.' Tihāñ to  
 ay/and-very was-not this-for by-him by food made-is' Then he



[No. 63.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## DRILL OR DRILÓPÍ.

DRAVIDIAN DRILLON.

(TALORA TALORA, DISTRICT KHAMMOUR.)

## SPECIMEN II.

## THE STORY OF GIMBÓ.

Éna gíat-mí Gimbó ká wápi wáha. Týiá thápyá náwa áhá.  
 One village-in Gimbó having-not man found. His wife's name Áhá.  
 Áhá. Gimbó gorin áhá, pápá jénká bígyá áhá. Tóá káha kama káá  
 was. Gimbó poor was, but a-fittle still was. Still any-when work to-do  
 káha, áh áh káha pák-ká-hápyá áhá-pá-j ná. Éna bíráha  
 do-might-wá, áha áha work fast-making-before left-toward wá. Out pour  
 wá thá-wápi nááat kááat-má áhá-wá áhá-wá, áhá náá.  
 By-thus wife-toward having-fined water-in áhá were-not, four boundaries  
 wáááá thápyá. Týiá káá wááá-wá wááá-wá wááá áhá-wá  
 áhá were-left. Of-were for-there-for Field-with wááá having-left  
 áhá-wá áh wáá kááá pá ká áhá áhá. náá.  
 Having-left one big pot filling rice having-left was-preserved.

Jénká-páá áhá-wá bígyá wá ká thápyá.  
 Field-rice-when áhá having-brought áha having-made was-left  
 Týiá-wááá káá náwa wááá ká, Týiá-wááá áhá-wá jénká  
 At-moment-thus Áhá áhá to-rice began, at-that-time wife-toward having-pour  
 áhá-wá ká páá áhá. Tóá áhá thápyá. Káá  
 burnt-field-in rice having-when complete. Then elsewhere were-when, Áhá  
 náwa wááá-wá ká wá wá. Áhá. Áhá-wá káá áhá  
 áhá raining-quickly all having-spread was-left. Forest-in grass áhá  
 káá wá thápyá. Éna ná káá áhá-wá káá.  
 all having-spread was-left. Forest grass deep disappear began.

Éna jénká wá wá. Tóá Áhá áhá-wá áh wá náá.  
 One a-fittle by house. Then by-Gimbó field-in one high platform  
 káá. Áhá Áhá-wá káá ká, 'á-pááá É áhá-wá wáá-pá  
 because. Then Áhá-to I-would that, 'to-day-from I field-in platform-on  
 náá ká thá É pááá-wá áhá. Tóá-wáá in áhá-wá áhá-wá  
 will-stay and there I was-is still-thus. That-for then field-in come-not.  
 Tóá-wá káá ká in áhá, É káá wáá-pá áh  
 For-for provision some taking of-corn, then all boundary-on having-when

hāi hāi-di hāhāhā hāhā pōhā-di vā jai vā,  
*there having-begun-gone dry stick having-begun-gone thus going place-remains.*  
 Hāi hāi māi-pōl vāi is jai. Hāi pāhā, māi  
*Thus I boundary-on having-come having-been shall-go. Rice will-ripen, then*  
*vāi māi-hā. Hāhā hāi kōi vāhā. Tāhā-mā hāi kōi-hāi.*  
*having-on shall-thread. Then I house shall-come. That-much-is some business*  
*pāhā, is māi-pōl vāi māhā hāi vāi. Hāhā hāi*  
*may-fall, then boundary-on having-come hardly standing place-gone. Then I*  
*pāhā hāhā' hāhā hāi hāhā hāhā-mā-mā māi-pōl vāi hāi.*  
*cannot shall-gone.' Thus having-said Gāhā fāhā platform-on to-bee began,*

Tāi hāhāhā māi-pōl hāi hāhā hāhā hāhā  
*There of-field boundary-on one having-gone-to-the-boundary of-pod place*  
 māi. Tāi māi-hāi jai vā hāhā-di hāi tā hāhā pāi  
*was. There night-day having-gone that there having-done that of-pod warship*  
*hāi hāhā, pāhā pāhāi vāhā hāhā hāhā, 'o hāhā-mā, māhā hāhā-*  
*doing proper, look having at-time pod-to and, 'O boundary-on, by-me pod-*  
*pōl hāi pāhā-hā, is hāhā-pōl pāhāi jōhā, as is by chāhā-hā*  
*fall rise now-is, that hāhā-pōl hāhāi improper, not then hāi hāhā-mā*  
*vā hāi māhā.* Hāhā hāi hāhā-mā vā hāhā hā hāhā māhā  
*they now I-will-say.' Thus having-said hand-in being hāhā that of-pod of-image*  
*hāhā-pōl hāhā. Hā-hā māi-hāi hā.*  
*now-on placed. Thus night-day did.*

Hāhā hāhā hāi māi hāhā is pāhā, hāhā  
*Thus doing rise having-mended having-been-on, that having-ripened, then*  
 māhā-mā māhā vāi. Tāhā māi-hāi hāi hāhā hā jai pāi  
*waiting-for this come. Then night-day continuously pod-near having-gone warship*  
 hāi vāhā māhā hāhā hā hāhā, 'o hāhā, vā hāhā vā māi-hāi  
*having-done returning at-time pod-to it-was-said, 'O God, to-day-till thy night-day*  
 hāhā hā vā hā, is hāhā-pōl hāhā-pōl hāhā hāhā-pōl pāhā,  
*service doing remnant-here, then truly pod-fall of-wed hāhā-pōl ripened,*  
 to hāhā, māi to vā māi māhā-pōl hāhā hāhā mā.  
*that well, not then thy now waiting-will-said I-shall-leave not.' Thus having-said*  
*is hāhā-mā hāhā-mā gāhā.*  
*is fāhā-in work-on went.*

Hāhā māi-mā hāhā hāhā, 'I māi-mā hāi gāhā-māhā hāi  
*The-pod what-in to-day began, 'this now somehow and is*  
 hā hāhā-pōl hāhā hāhā-pōl hāi pāhā-mā hāhā-hā. hā māi-mā hāhā  
*that pod-fall of-wed hāhā-pōl rise ripen-to and. And as-to the-boundary*  
 hāhā-hā hā, "hāhā-pōl hāhā hāhā-pōl pāhā, is hāhā hā, māi  
*says that, "pod-fall of-wed hāhā-pōl will-ripen, then well is, not*  
 is māi māi-mā māi māhā," Hāhā hāi māi-pōl hāhā hāhā  
*then thy of-image now shall-not.' Thus having-said now-on hāhā*  
*putting*



thert kira pūṭ pāc-in. Pāṇḍitānō nī mātā chhānō bhānō,  
getting more clearing through-in. You-in remaining my service days,  
that-kind E kī kūtā nāhī. Pūṭ ānā vichhān h-in kīnāhī jōpāt.  
that-for I anything doing not. But one at-time this-to is-frighten is-proper.  
Tuhī chhāpāt jātī.  
Then that-kind will-leave.

Bhānō āhī rāt māj-māṭ nī gīt. Tuhī dānō bhānān  
Then being-kind at-eight middle-in eight was. Then the-rod of-beer  
vā hī, chhāp-mā Gīnō māj-pūṭ kūtā āhī, māt jāt māt  
form taking, held-in Gīnō platform-on sleeping was, there being-poss loudly  
bāhīn-in āgī. Tuhī Gīnō āhī-nō āgī hī. 'E kīnāhī-pīchhān nī jī.  
is-great began. Then Gīnō say-to began that, 'I hear-sleepers not know.  
Tū ā āhī āhī, nā-nō kīnāhī āhī-āhī, pūṭ E nō bīṭ. Āgī  
Then one god art, we is-frighten came-are, but I not fear. Paracety  
nī kīn-pūṭ kīnāhī mājātā, ānā tū bīn kīnāhī bhā.  
indeed of-pot-full a-bhāpī coming-was, now indeed too bhāpī I-shall-take.'

Dānō kūtān vāhī, nī-āgīnō bhāpī. Bhāṭ jāt āgī. Bhānō  
The-rod cook cross then-are ground. Then going remained. Second  
ānō māj-māṭ āhī-nō dānō pūṭhō vāhī vā hī māj-āhī tū āgī  
day middle-in eight-at god again of-tiger form taking platform-on coming were  
dā-nō āgī. Tuhī Gīnō āhī-nō āgī, 'ā vāhī vā hī āhī-āhī,  
give-to began. Then Gīnō say-to began, 'there of-tiger form taking came-are  
ā tū āgī āgī-āhī. Ā āhī-āhī nō bīṭ. Tū ā āhī āhī  
that indeed is-me know-in. I already not fear. Then indeed god art.  
Bhāṭ-pūṭ kīnā bīn kīnāpī āhī-āhī, āhī ā āhī kīnāpī. Bhā,  
Of-pot-full yesterday too bhāpī were-eat, now indeed four bhāpī I-shall-take,  
nī-āhī āhī-āhī.' Dānō pūṭhō kūtān vāhī āhī-āgī nī pūṭhō  
there-only I-shall-release.' The-rod again cook cross then-are remaining back  
jāt āgī.  
going stayed.

Dānō-ā vichhān āhī hī, 'E kīnāhī jāt-āhī, pūṭ ā nō  
The-god-to reflection came that, 'I is-frighten going-am, but he not  
nāhī bhāpīnā bhāpīnā āhīnō jāt-āhī. Ā āhī-āhī, ā āhī  
being-afraid doubt bhāpīnā eating going-in. And I-shall-frighten, then running  
nō jāt, ā āhī-āhī jāt.' Bhā jāt bhāpīnā nī. Tuhī ā  
not going, and increasing will-go.' Then knowing also remained. Then that  
chhānō pūṭ gīt. Tuhī vāhī ā hīnā māt-nō āgī.  
held being-ripened was. Then being-are that rice from-to is-began.

Bhā āhī āgī. Pāṇḍitā mātā āhī-āhīnō jātā. Tuhī bhāpī.  
One day king of-Pāṇḍitā procession there-from became. Then boundary  
dānō āgī-āhī jāt jāt-nō āhī jāt māj. Pāṇḍitā dānō-ā  
god that-water being-poss being-kind hand being-joined king Pāṇḍitā god-to



## FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man called Gimbô. His wife's name was Jintô. Gimbô was poor and somewhat dull. But when he had got some work to do, he did not leave off till he had finished it.

One winter husband and wife were occupied in cutting the shrubs<sup>1</sup> and clearing the four boundaries of their land. In order to get seed-sown, they worked with a gentleman and saved their wages till they got enough to buy a big pot full of rice.

Towards the rains in the month of Jishijû, they burnt the shrubs and cleared the ground. When the black clouds began to rain, the husband and wife went to the field to sow the rice. Then cucumbers were sown. During the raining of the black clouds all things were sprouting. The grasses and shrubs in the waste were sprouting, and the forest began to get a deep green hue.

When the rice began to appear, Gimbô built a high platform in the field and said to Jintô, 'henceforward I shall live on the platform in the field and practice asceticism. Therefore you must not come into the field. When you bring some provisions for me, then you should only proceed so far as the boundary and put it there. Then you should bow on a dry stick and go away. I shall then go to the boundary and fetch the provisions. When the rice ripens, I shall thresh it and come home. In the meantime, if there is some urgent business, then go to the boundary and shout loudly, and I shall answer.' Having said so Gimbô began to live on the platform in the field.

On the boundary of that field there was a sanctuary 'to a boundary god.' He went there day and night, cleaned the place, worshipped the god, and prayed. When he was going to return he used to say, 'O boundary god, I have sown a potful of rice. If I can get a kishû<sup>2</sup> of rice out of it, well and good. If not, then I shall eat thy nose with this knife.' And so saying he placed a knife which he held in his hand on the nose of the god's image. Thus he did day and night.

In this way the time went on, and the rice was weeded and ripened. When the time came for cutting it, then he always went to the sanctuary, day and night, worshipped, and at the time of returning he said, 'O god, till to-day I have been eating thee day and night. And indeed, if I get a kishû<sup>3</sup> out of my potful of seed, it is all right. If not, then I shall eat thee without eating thy nose.' So saying he went to work on the field.

The god began to think, 'this man must be mad, that he eats a kishû<sup>4</sup> rice out of a pot of seed. And he threatens me and says, "if there comes a kishû<sup>5</sup> rice out of my pot of seed, then it is well. If not, then I shall eat thy nose," and he places his knife on my nose and makes a mark on it. He is practising asceticism and serving me. I cannot, therefore, do him any harm. But it is meet that I should frighten him. And then he will give up that bad habit.'

Thus in the dead of night the god assumed a bear's appearance and went to where Gimbô was sleeping on the platform in the field and began to roar. Then Gimbô said, 'I

<sup>1</sup> Gimbô corresponds to *shûji* in the English. It means the great forest, in preparation of the soil, but also the hedges and grass stems over the ground to be burnt, and the rice grown on such ground.

<sup>2</sup> A store field of a god is generally placed on the border of a field.

<sup>3</sup> A kishû is equal to twenty mounds.

do not know anything about a bear. Then art the god and bear come to frighten me, but I am not afraid. Will now I asked for a khazpi out of my pot, but now I must have two.'

The god went on roaring till cock's crow, and then went off. On the following day he, in the dead of night, assumed the form of a tiger, went to the platform, and began to roar. Gimbé then said, 'thou bear come in the form of a tiger, but I have found thee out and am not afraid. Then art the god. Yesterday I demanded two khazpis out of my potful, but now I will not leave off till I get four.'

The god again kept on roaring until cock's crow, and then went away.

The god now began to reflect, 'I am trying to frighten him, and he is not afraid, but goes on asking the double amount. The more I frighten him, the more he will increase his demands, and he will not run away.' Therefore he remained silent, and the crops got ripe. Gimbé cut the rice and began thrashing.

One day the procession of king Pansathé passed by there. The boundary god went to him and said, 'a man has tilled a ground close to my shrine, and he has sown a potful of rice there. In order to watch the rice he has built a platform in the field, and he stays there. Day and night he practices exercises and dances and worships me. When he goes away, he says, 'I have sown a potful. If I get a khazpi out of it, well and good. If not, I shall cut thy nose. And he applies his hands to the nose of my image. I have tried to frighten him once or twice, but he is not to be brought out of his mind, and goes on increasing his demands.'

King Pansathé said to the god, 'if he is so strong in his superstition and so obstinate we must yield to him.' And both gods went to where Gimbé was thrashing.

When Gimbé saw king Pansathé, he ran and fell to his feet. Then the gods entered the thrashing floor and sat down. Gimbé first worshipped king Pansathé, and then the boundary god, and remained standing holding his hands. King Pansathé said, 'We will give you fame and prosperity, and your progeny shall increase.' And so saying the gods departed.

Gimbé then threshed and winnowed the rice, and four khazpis came out. Again he worshipped at the shrine of the boundary god, took the rice and all implements with him to his house, and satled down.

From that day his estate, his crops, and his money went on increasing, he got many children, and lived in happiness.

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<sup>1</sup> Pansathé is the king of the minor deities. His shrine is the water and is situated with Yungu.

## KOTALL.

This is the dialect of the Kotall, a wild hill tribe in the Suiyuan, in the northern part of Kiangshuk. They collect gum and wax in the forests and sell it in the plains. Their number has been estimated at 40,000.

So far as we can judge from the specimens received from Khanduk, Kotall is almost identical with Khanduk.

Two specimens, a version of the Fable of the Prodigal Son and a story, have been printed below, and they will not present any serious difficulty to the student.

It will be sufficient to draw attention to a few details in which Kotall differs from Khanduk.

*ts* is substituted for *s* in *yak*, *ant*.

The cerebral *f* is sometimes replaced by *t*; thus, *pat*, *ran*.

The distinction of gender is apparently still less consistent than in the case in Khanduk. Thus we find *tsat* *tsak-t'sak-t'sak* *tsat-t'sak*, thy service (3rd.) much-my was-done (pass.).

The oblique plural of masculine nouns ends in *tsat* or *ts*, and not in *ts*; thus, *tsak-t'sak*, from among the men; *tsak-t'sak*, to the thieves. The suffix of the oblique is *tsat* or *ts*; thus, *Tat-t'sak-t'sak*, from Taktak; *tsak-t'sak*, from a father.

Strong adjectives, including the qualitative, have an oblique form ending in *t*; thus, *tsak-t'sak*, in a man's house. The use of this form is, however, rather inconsistent. Thus we find *tsak-t'sak*, that one, in the nominative; but *tsak-t'sak*, by that rich man, in the case of the agent.

The pronouns are mainly the same as in Khanduk. Note, however, *tsak-t'sak*, by me; *tsak-t'sak*, by thee; *tsak-t'sak*, we; *tsak-t'sak*, you; *tsak*, this (all) genders, etc.

The verb substantive forms its present as follows, singular *tsat*, plural *tsat*. The second person singular has also the form *tsat*. The past tense is *tsat-t'sak*, plural *tsat-t'sak*.

The present tense of finite verbs is formed as in Khanduk in the singular. Thus, *tsak-t'sak*, I strike, thou strik'st, he strikes. The plural ends in *tsat*; thus, *tsak-t'sak*, they strike. In the first person plural we find forms such as *tsak-t'sak*, we strike; *tsak-t'sak*, we go. Forms such as *tsak-t'sak*, I die; *tsak-t'sak*, I go; *tsak-t'sak*, he goes; but *tsak-t'sak*, thou goest, correspond to the present singular of the verb substantive.

In the past tense we find forms such as *tsak-t'sak* and *tsak-t'sak*, went, apparently used without any difference of meaning. In *tsak-t'sak* *tsak-t'sak*, thou gavest a kid, the suffix *s* of the second person singular is used as in Manduk. *tsak-t'sak* might, however, also be a wrong transmutation instead of *tsak-t'sak*.

In the future we may note the form *tsak-t'sak*, thou wilt strike. In other respects Kotall seems to agree with Khanduk.



hi-ta tyi-lá dák'na, nang tyi-lá mayi yá-ma lá tyi-phan  
father-by him-to was-then, then him-to companion having-come he him-towards

dáti gayi; nang tyi-lá tífí-ma tyi-ná náti. Nang  
having-come went; then him-to having-entrained him-of him was-taken. Then

ú payá tyi-ní bá-lá náti'na, 'láti, may dí-m-phan wa  
by-that by him-of father-to it-was-said, 'father, (ty)-me directed-towards and  
ti-phan pay ká'na, an ná to-na payá náti'na-ní náti náti.  
there-towards sit was-then, and I (ty) am he-called-to remained sat.'

Nang tyi-ní hi-na náti-ná náti'na, 'cháti'na náti'na náti  
Then him-of father-by arrived-to it-was-said, 'good cloth having-brought  
yá; ' to tyi-ní náti-ná náti náti, náti náti náti náti  
some; ' that him-of body-on having-got was-piece, hand-on a-ring was-part,  
pá-ná náti náti. Nang náti náti náti náti náti náti náti  
foot-on shoe was-part. Then great joy-with head to-sat he-sat.

'Há náti náti náti náti náti náti náti náti náti náti  
'This my am as-if having-died was-part, since has-become; or-very  
gama náti náti náti náti náti náti náti náti náti náti  
happy-but was-part, now was-found.' So considering great rejoicing they-sat.

Lá tyi-ná náti náti náti náti náti náti náti náti náti náti  
Now him-of older brother sold-in gave had. He back home-to came, and

tyi-lá náti náti náti náti náti náti náti náti náti náti  
him-to playing-singing to-then to-come began, (by)-by him-then arrived-to

hik náti náti náti náti náti náti náti náti náti náti  
a-cant having-returned to-say (to)-began, 'láti náti náti náti náti náti náti náti náti náti náti  
mother sang'na, 'to-ná náti náti náti náti náti náti náti náti náti náti  
arrived said, 'I by brother came in. He (good)-heart came

in náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti  
is therefore (ty) father him-to (sat)-and-dried putting-in.' Then him-to

náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti  
much anger came, and that heart-in he to-say-would-go not

Nang tyi-ná náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti  
Then him-of father sat having-come him-to to-prepare began.

Nang tyi-ní náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti  
Then him-of father-to him-by it-was-said, 'na, father, to-many

dáti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti  
days (ty) arrive was-by heart, and to-ná náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti  
to-ná náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti  
was-come broken is-not; and (by)-by me-of friends will

káti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti  
calling for one one had place is-not. And (by)-by

náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti náti  
all money having-used was-piece that (ty) am come immediately

tsh-ā tū mē'wān dōw-ā kama.''' Then tsh-ā hāh  
 him-to then agreed to-please art-making.''' Then him-q' father  
 shāp'ah, 'pāpā, tū mi-phān wō'ah an hā mē'māh an,  
 and, 'son, then we-with art-making and this property is,  
 hā to-nā an. Hāi hokhāh-to to nā hāh marī gā'ā,  
 this thing is. This occasion-on thy brother having-died was-gone,  
 tū jūh hāh; an gā'ah gā'ā, jūh mē'ah;  
 so after has-become; and having-thy was-gone, having-come is-obtained;  
 tsh-mi wāhā hāhā ānāh kār'ā hā hā'āh an'  
 that-q' for we enjoying to-do this proper is.'





took all his clothes from him. Then one of the thieves drew his sword, another showed him a knife, and they said to him, 'Ho, sepy, dance before us. If not, we will kill you.' Out of fear the sepy then began to dance. At last he fell on his knees and obtained his freedom, whereafter he returned to Taketa. The police-officers of Taketa learned of the affair and had the thieves seized and reported the matter to the Magistrate. He tried the thieves and sentenced them to six months' imprisonment.

The Hindi dialects just dealt with are little more than ordinary Hindustani. Before dealing with that form of speech we will, however, have to mention some Hindi dialects of a slightly different kind.

The Hindi of Nimar is now almost a Marathi dialect. It differs from other Hindi dialects described in the preceding pages as little between Gujarati-Hindi and the broken Marathi dialects of Thana, in having, to a much greater extent, assumed the latter form of Marathi, e.g., in using the Marathi oblique form. On the other hand, it is easy to see that the base of the dialect is some form of Gujarati Hindi.

The Hindi dialects spoken in these are probably of the same kind as Panchali, dealt with above (pp. 155 and f.). Some of the Hills of Bagin, however, speak a form of Gujarati. Specimens will be given in connection with that form of speech.

Lastly, there are four related dialects spoken outside the proper Hindi country, viz., Kharī, Bahāgī, Fārāhī and Sīyāgī. They have been somewhat influenced by other dialects. In most respects, however, they are of the same kind as the Hindi of Malikānda and neighbourhood.

The dialect of the Hills of Nimar is a mixed form of speech. The base is some dialect related to the western forms of Hindi. Compare forms such as *khāi-khāi*, in the fields; *shāyī*, gone; *āwina*, having done. It has, however, been so largely mixed with the Marathi spoken in the Central Provinces that it might with equal justice be regarded as a Marathi dialect. Compare forms such as *āfāpā-ā*, to a man; *chāi*, a share; *gāi*, he went; *āiā*, he became; *āiā*, I will tell, etc.

It will be quite sufficient to give the first lines of the Parable of the Prodigal Son as an illustration of this mixed form of speech.

[No. 44.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### HINDI OR HINDŪPI.

(DUTCHMAN STALL.)

Kāya	āfāpā-ā	āi	ay'ā	khāi	Tyā-ā	khāi	khāi	khāi
<i>Some</i>	<i>man-in</i>	<i>two</i>	<i>one</i>	<i>were</i>	<i>Thereamong</i>	<i>the-poorer</i>	<i>father-to</i>	
khāi, 'and	khāi	khāi-khāi-khāi	khāi	khāi	khāi	khāi	khāi	khāi
and,	'O	father,	property-in	whether	my	share	may-be	that
and	and	and	and	and	and	and	and	and
to-me	having-given	give,	Then	kindly	him-to	he	property	was
it	will	and	Then	the	the	the	the	the
that	having-decided	was-given.	For	days	because	that	poorer	was
and	together	together	and	and	and	and	and	and
all-whether	together	having-made	and	and	and	and	and	and
to	and	and	and	and	and	and	and	and
there	whereas-in	days-to	he	properly	having-given	was-given,		

Jah tyt ash-kal uqil chak'la tab tyt aw'khal khal  
*When he all having-remembered toward them that in-country keep*  
 khl pa'la, ara tyt garb hal ghla. Ara tyt jila  
*former fell, and he poor having-become went, And he having-gone*  
 tyt aw'khal-chyi klayk khal is'rai pa m'la. Tyt an tytl ap'ra  
*that country-of some rich man-with stood. Him-by to-him he*  
 khal-khaler duk'ra chak'ra m'khal. Ara tyt tyt chkal'ra tytl duk'ra  
*field-to mine to-fred man-went. And he those house to-which enter*  
 khal kha tyt-chi p'p khal'ra-chyi chyan kha, ara tytl ghan  
*eating were he belly filling-of desire was, and to-him expiring*  
 khal mhl dytt kha.  
*expense was paying was.*



**Gujarati Hindi.** We may note the following (which are only a few out of many) characteristics of the dialect.

The letter *a* regularly becomes *ih*, as in *ihih*, for *at*, seven; *ihih*, for *at*, twenty; *ihih* for *ih* or *ih*, *ih*; *ihih*, a man. Sometimes the *ih* is weakened to *i* (as in Northern *ihih*), as in *ihih*, for *at*; *ihih*, for *at*; *ihih*, a man; *ihih*, for *at*, twenty. Before *i* or *ih*, the *i* is sometimes preserved, as in *ihih*, a woman; *ih*, why? but *ihih*, for *at*, what? *ih* and *ih* become *i* as in *ih* for *ihih*, I am; *ih* for *ihih*, afterwards. There is a tendency to prefer dentals to coronals as in *ih* or *ih*, for *ih*, a man. There is no coronal *i*.

Strong masculine nouns with a base end in *š*, not *š*, with an oblique singular in *š* not *š*, as in masculine, a man; oblique singular masculine. When the noun is neuter the *š* is usually realized as in *ghosh*, gold; *ghoshā*, it was sold; *ghosh* it was sold. Gender is, however, carefully observed. The plural of neuter nouns ends in *ā*, as in *vapashā*, rapeseed; *ghoshā*, robes; *ghoshā*-*ghoshā* shoes.

The postposition of the genitive is *ad* or *ex* (sometimes *ab*, oblique case) *ad*. That of the dative is *ad*, *ex*, or *de*. *Ab* is relatively borrowed from the surrounding Pan-Indian. The dative suffix is often weakened to a mere *a*, as in *abba*, to them; *abba-~~na~~-a*, to grass. The suffix of the ablative is *da*, which agrees in gender and case with the governing noun, as in *abba-~~na~~-da* *wasipi*, by the younger from among them. Note that, as in the last example, the agent case ends in *a*. So also the locative, as in *gáda*, in a house.

## The World As It Is

1st person, *id.* I; *mi*, by me; *meu*, to me; *meu* or *meu*, my; *nos*, we, by us; *nos*, our.

2nd person, *tañ* or *añ*, thou; *ñi* or *iañ*, by thee; *ñáñre* or *ñáñre*, thy; *ñaññ*, *ñaññ* or *ñaññ* you, by you; *ñaññ*, you (nominative plural); *ñaññáñre*, your.

These are several demonstrative pronouns. Thus, *gáá*, he; *ááá*, *áááá*, his. *Tú*, thou, or *yúá*, he, that; *áááá*, *ááá*, his; *áááá*, *áááá*, *ááá*, to him, by him, in that; *áá*, by him; *áááá*, that (oblique adjective); *áá*, *ááá*, they, by them; *áááá*, *áááá* (oblique plural); *ááááá*, *ááááá*, their; *áááá*, to them. *Tááá* (= *Tááááá* *gááá*), he, that; oblique *gáááá*, second *ááááá*.

PRO. 1000, or 1000 in "1000": different singular form or 10

Other forms are *ja*, who; *jiel*, of whom; *jeen*, who? *jiel*, whose? *jeen* *jeen-tid*, from now when? *hik*, what? *jiel*, by whom; *hik* *weap*, at any time; *leik*, anywhere.

Verbs are conjugated just as in Gujarati. BHR. The verb substantive is *āṣ* (for *āṣāṣ*, I am; *āṣā*, was. When employed as an auxiliary *āṣ* becomes *āṣā*, as in *āṣā-āṣ*, had gone. The present definite is formed by conjugating the simple present (not the present participle) with the verb substantive. Thus, *āṣāṣ-āṣ*, I am beating. The comparative participle ends in *ā*, as in *āṣāṣā*, having sold; or, more usually, the *ā* is dropped as in *āṣā*, having done. The past participle ends in *it*, as in *āṣāṣit*, struck. Irregular are *āṣāṣ*, sold; *āṣāṣā*, given; *āṣāṣā*, taken.

The negative work has *id*, at all, paired as in *idipathid*. Thus, *id-idid-idid*, was not given at all. The *idipathid* phonetic *s* (sometimes written *ss*) is very common. Thus, *idid-s*, all; *idid-id*, over.

[No. 57.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RHILAI.

Blood Relation.

(Distance Locative.)

Dh̄ jai-mai hai dik'vā atā. Thā-māi-thā nānāp̄ dik'vā  
 One man-in two men were. By-there-in-from by-the-younger by-the-son  
 āp̄-mai kār'vā lāp̄. 'ō āp̄, jō āp̄rō (or āp̄rō) vānān  
 the-father-to to-say it-was-begun. 'O father, what your-son property  
 hī-rō thā-māi-thā nānāp̄ kār'vā dāi-dā. Tān thān  
 having-become-remained that-in-from to-me share give-went. By-thin to-them  
 vānān vānāp̄ dāi-rō (or dāi-rō). Ghān dān kō-thān-māi tō  
 property having-divided was-given. Many days apall-went-went the  
 nānāp̄ dik'vā kārō vānān kārō kārō kārō kārō, tā vānān  
 by-the-younger by-the-son all property together was-collected, and to-a-distant  
 dāi-rō pād-gā, tō āp̄rō vānān vānān-māi gānāp̄-rāhā.  
 in-a-country went-went, and his-son property withhim-in was-remained.  
 Jān vānān thā vānān kārō gānāp̄-rāhā, tāt dāp̄rō  
 At-what at-time by-him the-property all was-remained, in-that in-country  
 kārō kārō vānāp̄-gā, Tān hī thāp̄-gā. Tō gā thā nānāp̄-māi  
 a-great famine happened. To-him need became. He went that country-in-of  
 kārō-māi tō āp̄rō-māi māi. Tāt vānān kārō āp̄rō kārō-māi  
 only-to a man-to was-joined. By-that by-man being his-son fields-in  
 kārō-māi kārō māi. Tāt jō thāp̄-gā kārō kārō  
 to-grass as-for-him he-was-went. His mind became at-that-time some  
 kārō-māi, tāt thā vī tāt āp̄rō kārō-māi māi thāt-tō  
 only-were, at-that-time there also by-thin help took with was-filled  
 Kāt āp̄rō kārō kārō-māi. Jā tāt kārō, tāt, tāt  
 By-say by-man anything at-all-was-given-not. When to-him some came, by-him  
 māi, 'māi āp̄-māi ghān mānā vānā-māi thā vānāp̄  
 it-was-remained, 'my father-to many animals that-in-from bread  
 māi, thā-thō vānāp̄ kārō-māi; tō-tō hī māi māi  
 they-went, then-from bread remained-over-and-above; nevertheless I hungry die.  
 Hī vānān, tāt māi. āp̄-māi jō, tāt thāt hī māi,  
 I will-arise, and my father-son will-go, and to-him I will-say,  
 'tāt āp̄, āp̄, hī gānā thā-gā, pānāp̄-gā-māi vī gānāp̄  
 'in-the front, father, I stand because, God-to also answer  
 thā-gā; tāt dik'vā vānā-māi hī-māi kārō-māi. Tāt mānā  
 because; thy son sleeping-of there-for at-all-I-am-not. Then we

diháto ákhi-hi-hi'' The uphís, ígí-kamí gló. Gharúá vág'ís uúh,  
 aroast kang-very.''' He arose, father-our uúh. Fry díkúh he-our,  
 tíh ígí jít-húh; tíh tíhú dík-úh dígí ív. Tíh  
 he-by-the-father he-our-our; then to-him heart-is companions came. Tíh  
 máhú, tíh tíhú gáí púh, tíh tíhú bakh'ís kúh. Díhú  
 he-our, and so-his so-our fúh, and to-him tíh was-look. By-the-our  
 tíhú kúh, 'tíh máhú-kamí, ígí hí gúhú díh-gú, Páruákhú-úh  
 to-him it-our-our, 'thy sight-is, father, I slower became, God-is  
 gúhúh thít-gú. Tíh díhú ráh'wí-úh kúh-úh kúh-úh?  
 slower became. Thy we looking-of flame-for at-all I-am-not.'  
 Ígí íg'ís máh'úh kúh, 'kúh íg'úh kúhúh-úh,  
 By-the-father it-our to-our-our it-our-our, 'arrived ráhú díg-úh,  
 tíh tíhú íg'úh gúhúh-úh; tíhú máh'ís vítú gúhúh-úh;  
 and to-him ráhú gúh-úh; so-his so-the-father arising gúh-úh;  
 tíhú gúhú kúh'úh gúhúh-úh. Ávú, kúhú-úh kúhú kúhú,  
 so-his so-the-father there gúh-úh. Úmú, all dígúh kúhú,  
 kúhúh kúhú; kúhú máhúh máhú díh'ú máhú-gú-úh, wáí  
 happy let-us-become; of-thú for my we díhú-gú-úh, úpúh  
 díh'ú máhú-gú; úh gúhúh-gú-úh, púh díhú-gú 'tíh úpí thítú  
 dígúh became; he let-us-become, afterwards was-got' They marry to-become  
 íg'úh.  
 began.

Tíhú máhúh díh'ú kúhúh-úh uúh. Jé gúh-úh kúhú  
 Jé áhú úh the-fúh-is uúh. J'úh the-bone-is-of uúh  
 kúh, tíhú wáí úh máhú kúh'úh. Tíh íg'úh  
 he-our, by-him máhú and dígúh was-bard. Tíh he-our  
 máh'úh-úh-úh díh-úh kúh, tíh tíhú púhúh, 'a kúh  
 aroast-is-from one-an-for he-our-called, then by-him it-our-called, 'this what  
 thít?' Tíhú tíh kúh, 'thít kúhú kúh, tíh ígí  
 ív'' By-him to-him it-our-our, 'thy brother came, by-díh by-father  
 ráh'úh kúhú tíhú díh'ú ráh'úh díh'úhú. Tíh  
 kúhú was-given, because the-our úp'úh-úh-úh arrived.' He  
 gúhúh thít, gúh-úh kúh-úh. Tíhú máhúh ígí  
 he-our became, the-bone-is at-all-was-úh. Of-thú for the-father  
 kúhú máhúh; thít ígí ív, máhú kúhú. Tíhú úh  
 outside came-úh; to-his front came, request was-made. By-him úh  
 íg'úh gúhú kúhú, 'kúhú wáíhú úh díh kúhú  
 to-the-father answer was-made, 'as-many in your your arrival dígúh  
 rúh, kúhúh kúhú wáíhú tíh kúhú kúhúh-úhú;  
 I-remained, our at-any at-time díh order at-all-was-díhúh-úh-úh;  
 úh máhúh máhú kúhúh-úh, jé hí íg'úh kúhúh-úh  
 by-the to-me kúh at-all-was-given-úh, so-that I up-our friends-our





[No. 58.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHLI.

## BLIND DIAMOND.

(Dialect of LAMOR.)

This *jaññi-mi* *taññi* *sk* *jaññar* *mit*.  
 These *lookings-of* *is-below* *as* *animal* *was*.

*Epi* *aññi-mi* *kāññi* *ka-ti-ññi*.  
 This *district-is* *own* *at-all-own-mi*.

*Buddhi* *ññi* *kāññi* *ññi-mi*.  
*An-old* *woman* *is-look* *is-looked*.

*Mi* *apra* *aññi-mi* *kāññi-mi*.  
*I* *ap-own* *look* *is-look-own*.

*Māññi* *diññi* *kāññi* *waññi-mi* *kāññi-mi*.  
*My* *daughter* *is-look* *young-of* *be-own*.

*Mi* *ññi* *gāññi* *kāññi-mi*.  
*Ap-own* *the* *word* *was-looked*.

*Māññi* *kāññi* *ññi-mi* *mi*.  
*Of-own* *two* *brothers* *are*.

*Kāññi* *kāññi* *Chāññi* *giññi*, *ññi* *Tāññi-mi* *ññi-mi*.  
*Yesterday* *I* *is-Chāññi* *you-look*, *there* *the-Tāññi-by* *(I)-was-looked*.

*Kāññi* *ññi* *ññi-mi* *kāññi* *ññi-mi* *giññi*, *Tāññi* *ññi-mi* *ññi-mi*.  
*Two* *minutes* *you* *I* *is-look* *you-look*, *There-own* *look* *is-look*.

*ññi-mi* *kāññi* *kāññi* *kāññi-mi*. *ññi* *kāññi* *ññi-mi*, ' *kāññi-mi*  
*at-the-house* *apra* *is* *mi*, *There* *is-look* *is-look*, ' *by-the-Tāññi-mi*

*kāññi* *ññi* *kāññi*. *The* *giññi* *ññi-mi* *ññi-mi*. *Kāññi*  
*is-look* *you* *was-looked* *was-looked*. *On-the* *is-look* *look* *(we)-looked*. *ññi-mi*

*ññi* *kāññi* *ññi-mi*. *Chāññi* *ññi-mi*. *The* *Tāññi*  
*own* *is-look* *at-all*. *ññi-mi*. *At-Chāññi* *(I)-was-looked*. *There* *the-Tāññi*

*kāññi* *ññi*. *ññi* *Tāññi* *kāññi* *ññi-mi*. ' *ññi-mi* *ññi-mi*  
*before* *is-look*. *ññi* *the-Tāññi* *is-look* *ññi-mi*, ' *you* *the-Tāññi*

*ññi-mi* *ññi*. *ññi-mi*. ' *ññi-mi* *ññi-mi* *ññi-mi* *ññi-mi*.  
*ññi* *is-look* *will-be-look*. ' *Our* *language* *is* *is-look* *is-look* *is-look*.

' *ññi-mi* *kāññi* *ññi-mi* *ññi-mi*. *ññi-mi*. *ññi-mi* *ññi-mi*.  
' *ññi-mi* *ññi-mi* *ññi-mi* *is-look* *will-be-look*. ' *Is-look* *afterwards* *is-look*.

' *ññi-mi* *ññi-mi* *ññi-mi*. *ññi-mi*. *ññi-mi* *ññi-mi*.  
' *Government-of* *order* *own*. *ññi-mi* *ññi-mi* *ññi-mi*.

Türköl                      aḡ        wuḡḡ    kink,    khat,    jūḡ        Tūmūḡ    jūḡ.  
*Preparation-day-made to-day to-morrow going, brother, go.    You will-go*  
 Hōr.        Hōr.        khatḡ    wut    andu    dūḡ.  
*then. His-Government! Still great peace will-give!*

# FREE TRANSLATION OF THE FOREGOING.

There was an animal under that bush.  
 There is no animal in the district.  
 An old woman was telling the truth.  
 I took my daughter.  
 My daughter is 12 years old.  
 I heard his words.  
 There are two brothers of mine.

Yesterday I went to Chungan, where the Tshukdār seized me. I had gone to sell two mounds of grain, and on my way back, the Tshukdār met me at my house, and told me to attend the Tshukdār as the Tshukdār wanted my son. I did not take my bread and went straight to Chungan. When I reached Chungan and presented myself before the Tshukdār, he asked me, 'do you know the Hsai dialect?' I replied, 'yes, I will speak my own language.' The Tshukdār told me 'will you sing a song in your own language? I have received an order from Government: Speak in your own language. You will be able to go to-day or to-morrow after I have done with you. The Government will be pleased, and will give you great peace.'

It is unnecessary to give further specimens of the Hsai spoken in the Panjsh. All those received closely resemble the foregoing ones, only being more or less mixed with Panjsh Hsiao. As Labore is the most western locality from which Hsai is reported, it will be sufficient to give one more specimen, a version of the Fable of the Prodigal Son from the most western, the district of Minsafengar, in the United Provinces. As Minsafengar is in the Upper Bala, we shall not be surprised to find examples of the items of the vernacular Hindustani used in the district.<sup>1</sup> Such is the frequent doubling of a medial consonant, with the consequent shortening of the preceding vowel, as, in *hāḡḡ*, a father; *hāḡḡ*, he was; *min-ai*, to me; *hāḡḡ*, a field. In *hāḡḡ*, as in the local vernacular Hindustani, the first *a*, though written long, is pronounced short like the *a* in the German word 'mann.' Other specimens, also probably due to the influence of the local vernacular, are forms like *min-ai*, for *manai*, to me; *hāḡḡ* for *hāḡ*, to them; *min*, I, by me; *hāḡḡ* or *hāḡḡ*, for *hāḡ*, was.

In other respects, after allowance has been made for variations of spelling, the dialect is practically the same as that of Labore.

<sup>1</sup> See Tab. II, Part I.







[No. 60.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BETUL.

BASTAR DISTRICT.

(DISTRICT ASSAMER.)

Ek bhāri-nā hai dārā hāi. Timbē-māh-āi māhē dārā  
*A certain man-is has one wife. Then-is-from bp-the-possessive bp-one*  
 bhāi bhayā, 'bittā, apā bhāgīrī-āi hāi dā-dā,' āy  
*to-the/father it-one-was, 'father, my-one share-of property plus' and*  
 bhāi dārā vāhānāi dāhā. Thāi-āi hāi pichhāi māhē  
*the/father to-the-one having-divided gave. A-few days after the-possessive*  
 dārā māhē kār-bāhā, kārā hāi par-bāhāi pharī-gayā.  
*one collection made-together, that having-taken to-another-country sent-away.*  
 Tabē apārī bhārī dāhā. Jār kār-bāhāi p-bāhāi  
*There thronday ending it-one-plus. When it-one-came-up it-one-drove-up*  
 apārī-dāhā, āi āi kār-bāhē hāi par-gayā; āi bhāhāi māhē  
*it-one-appeared, then that country-to female occurred; then bp-possessive to-the*  
 lagyā. Tār māhā pharī jār rihā. Timbē bhār  
*he-began. Then it-a-great to-home having-gone he-remained. By-the-morning*  
 charāi dārā bhāhāi-māhē ghāyā. Tā bhār bhāhāi bhāhāi āi  
*to-visit he plus-to-to he-one-arr. He came ending back and*  
 bhāhāi āi bhārī 'pā bhārī-ū' rājā hāi. Kārā hāi  
*back that to-end 'hello I-came-ill' ready he-one. By-morning anything*  
 āi dāhā māhē. Jār timbē bhāhāi kārā bhāhē bhayā,  
*at-all one-plus not. When to-the one came, bp-the it-one-ask,*  
 jār, māhē āgī-āi māhā mājār kār-rihā, bhāhā rihā bhāhāi  
*'not, my father-to so-many accounts are-employed, their home to-end*  
 ghāi āi-rihā, āi māhē bhāhāi māhē. Hāi-āi jayā, āi  
*absent are, and I bp-possessive āi. Here-from I-will-go, then*  
 bhāhāi jayā, āi bhāhāi hāi, "bhāhā, bhāhāi āi  
*father-to I-will-go, then father-to I-will-come, 'father, God before*  
 āi āi āgī pā bhayā; tārā dārā kār-āi hāi āi  
*and the before in one-done; bp one to-be-called worthily at-all*  
 rihā māhē; bhāhā mājār kār-rihā. āi bhāhāi-āi." Timbē  
*I-remained not; bp accounts are-employed, to-them keep(not)." He*  
 bhāhāi bhāhāi gāi; bhāhāi-āi āgī pāi; bhāhāi-āi  
*are the/father-to sent; bhāhāi-from bp-the/father he-one-came; the/father-to*  
 bhāhāi kār-gāi, māhā dārā-āi bhāhā bhārī-bhāhā, bhārī-bhāi  
*compassion came, having-run the-one-to embrace filling-one-taken, to-the*

lathā. Iti-ān bābāi-khē kāk, 'ā bābā, ā agge  
was-father. By-the-acc the-father-to it-was-said, 'O father, then before  
king-was-of pā karyē; māt tātā diktā kār'ā kē kō rān  
God-of sin was-done; I thy acc it-will surely at-all remitted  
rah' Tinnā aggē mār'ā-khē karyē, 'khān-ā kīā karyē  
not.' His by-father the-accusative-to it-was-said, 'good-from good clothes  
kār'āyā makhē pūr'awē; kāk-khē ā kār' pūr'āvi-dā, kakhē gāh  
take-will to-the-acc put-on; hand-in acc ring put-on, his on-foot  
khākar'ā pūr'āvi-dā. Hantā khā-pi khakhē kār-kakhē;  
a-pair-of-shoes put-on. We eating-and-drinking merriment may-make;  
kakhē mar'gāy-ā, pīchkhē jir'pāy; ā pūr'gāy-ā, pīchkhē āyā.  
because it-died-good-was, afterwards alive-fell; this eat-good-was, again came.'  
Khab riji khē.  
all rejoicing became.

Tinnā māj diktā khāyā-khē kakhē; ā āyā phar' mār'ā gā,  
He elder acc fields-to acc; he came in-house near in-went,  
gāh makhē-ā tinnā khā karyē. Tinnā ā mār' kār'āyā,  
slaying slaying-of by-him sword was-beard. By-him acc sword was-pulled,  
tinnā pūchkhē, 'khē kī kī-rī.' Tinnā karyē tinnā-khē kē,  
by-him it-was-said, 'what thing is-going-on?' By-him it-was-said him-to that,  
'kakhē kāk pīchkhē āy-gā; tātā kakhē pūchhē kār, kakhē  
'thy brother hand came; thy brother by-father a-few was-made, because  
to khā āyā.' 'Hē rīkhē āy-gā. Tinnā aggē mār' āyā,  
as it-good-became came.' He displeased became. His father acc came,  
tinnā mār'āyā. Tinnā aggē karyē, 'aggē, pā, āyā  
him entered. By-him to-the-father it-was-said, 'father, yes, as-much  
kār'khā-āi kāk gā'ā makhē kār, tātā kē kakhē phar'kakhē  
years-from thy service by-me was-done, thy sword acc was-transferred  
makhē; khāy-pā ā kār'ā-āi kār'āyē kē dikhē kakhē, kē makhē  
and; that-was-on me the-point-of young-was at-all was-pain not, as-that my  
kāl-kar māj kār'āyā. Far pā kāk ā diktā āyā,  
friends-with merriment I-will-leave-made. But when thy this acc came,  
pā mār' dān mār'āyā khākhē āyā, tinnā-kāyā pīchkhē  
me thy wealth with-hurted being-destroyed came, therefore a-few  
kakhē.' Tinnā karyē tinnā-khē kē, 'art diktā, khā dā makhē-ā  
to-made.' By-him it-was-said him-to that, 'O son, all days we-was-  
khē rān; pā-khē mār' kī-rī. ā kāk-āi khē. Makhē khār'ā-ā  
near thou-wart; whatever mine is, that thou-does to. To-me it-was proper  
kē makhē kār' kīr'khā, kakhē ā kāk kāk mar'gāy-ā,  
that I-was should-have-made pleasure, because this thy brother died-good-was,  
ā mār' jir'pāy; āy ā phar'gāy-ā, mār' āy-gā.  
as again alive-fell; and this eat-good-was, again came.'



## PĀRPHI OR ṬAKANKĀRĪ.

The Pārphī are a wandering tribe of fowlers in Chanda and Berar. They are mostly savages, and are therefore also called Pīḥa Pārphī. Their dialect has been returned from the following districts :—

Where spoken.	Number of speakers.
Chanda . . . . .	22
Amraoti . . . . .	508
Akola . . . . .	1,020
Bhilsagar . . . . .	1,080
Buldhana . . . . .	220
Wan . . . . .	1,000
Total . . . . .	3,410

The Ṭāṅkākārī are a similar tribe of vagrant mill-grinders. They have been returned as speaking a separate dialect from Amraoti, Akola, Bhilsagar, and Buldhana. The following are the revised figures :—

Amraoti . . . . .	200
Akola . . . . .	1,220
Bhilsagar . . . . .	100
Buldhana . . . . .	110
Total . . . . .	1,630

Specimens have been received in both dialects from Akola. Another specimen, which has been forwarded from Bhilsagar to Buldhana, professes to illustrate both dialects. And the specimens clearly show that the Pārphī and Ṭāṅkākārī are in reality identical. By adding the figures just given we therefore arrive at the following total for the dialect :—

Pārphī . . . . .	3,410
Ṭāṅkākārī . . . . .	1,630
Total . . . . .	5,040

The dialect under consideration is a form of Gujarātī-Bhāṣā. In some points it agrees with Eblodolī, and there is also a slight admixture of Marāṭhī. This latter element is, however, insignificant, and is clearly a loan.

The characteristic features of the dialect will be seen from the specimens printed below, and I shall here only draw attention to a few points.

An *s* is very commonly replaced by *kh*, i.e. probably *śh*; thus, *poshā*, money; *khāshā*, having heard, Gujarātī *śhāṣṭā*, and so on. The same substitution of *śh* for *s* also occurs in Khyāṭgīrī. *ś* is, however, often retained; thus, *śāḥ*, what; *śar* and *śar*, country, etc. The real sound is probably that of *sch* in German 'sch,' and I have therefore written *kh*. Compare the corresponding *h* in the *khā* of Rār and neigh-  
bourhood.

Oh is sometimes interchangeable with a; thus, *japach* and *jh*, then goes. It is, accordingly, possible that oh has the sound of a as in other Hind. dialects.

*r* is dropped before palatal vowels; thus, *lāh*, twenty; *āh*, ring.

**Gender.**—There is a tendency to replace the neuter by the masculine gender; thus, *ap-wē-pā*, his own belly. On the whole, however, the genders are correctly distinguished.

The nominative is sometimes used instead of the case of the agent; thus *blād chāh*, the father gave (lit. it was given). The suffixes of the case of the agent are *ā*, *o*, and *ae*; thus, *ap-wē-pā*, by the man; *āh-wē-pā*, by the rich man; *h-wē-pā*, by him. Occasionally we also find *o*; thus, *h-wē-pā*, by him.

The suffixes of the dative and the locative are *a* and *ae*, *ae* and *ae*, respectively; thus, *ap-wē-a*, to a man; *h-wē-ae*, to the father; *malak-wē-a*, in the country; *palā-wē-ae*, on the bank.

In most other respects the inflexion of nouns agrees with Gujarati. Thus, *pāpāh*, a horse; *pāpāh*, horses. Occasionally, however, we find Marāṭhī forms such as *chāpāh*, instead of the common *chāpāh*, a son.

'I' is *ah*; in Bhojpur, however, not as in Marāṭhī. Note the form *ah*, what? The oblique form *apā*, that, is Marāṭhī.

**Verbs.**—The usual form of the present tense of the verb substantive is *chāh* in all persons and numbers. Other forms, however, also occur. Thus, *chāh*, I am; *chāh* then art, he is, they are, etc. Compare Gujarati.

The present tense of finite verbs has many various forms. The regular ones of *mar-wā*, to strike, are,—

Sing. 1. <i>marāh</i> .	Plur. 1. <i>marāh</i> .
2. <i>marāh</i> .	2. <i>marāh</i> .
3. <i>marāh</i> .	3. <i>marāh</i> .

Compare Khāndōlī and other Hind. dialects. Oh is often substituted for *a*; thus, *marāh*, you strike. See above.

The past tense is usually regular. Thus, *pāye* and *pāye*, he went; *pāye*, they went. The form ending in *āh*, however, also used in the singular; thus, *chāh*, he lived. Compare Nāgaur, above. On the other hand, we also find forms such as *apā*, they came, and there seems to be a tendency to obliterate the difference between the two numbers. *S* is sometimes also added in the past tense; thus, *raḡyāh*, they lived.

The neuter form of the past tense sometimes ends in *āh* instead of in *ye*; thus, *ae-wē* *pāy* *āh*, by-one *ch* was done.

The conjunctive participle ends in *āh* or *lāh* (*āh*); thus, *hāh* and *hāhāh* (*hāhāh*), having done. Marāṭhī forms such as *jāh*, having gone, also occur.

The verbal noun ends in *ae* and *i*; thus, *chāh-wē-ae*, in order to read; *ap-wē-ae* *pāy* *āh*, *āh-wē-ae* began to come.

Other forms will be easily recognisable from the specimens.

The first of the specimens which follow is the beginning of a version of the Parable of the Prodigal Son which has been received from Malabar in Ballana. It professes to illustrate both the dialects in question. The second is the deposition of a witness in Pūrāṭh, received from Akola. The third is a version of the Parable in Tākhāṭhī, received from Akola. It will be seen that it is written in the more dialect as the two preceding specimens.

[No. 61.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## KHALI OR KHILDI.

PAISI PAI'NEI DUMBO.

(DISTRICT BULDAH.)

## SPECIMEN I.

Kas	ek	ā'raia	be	chhiyē	lōh.	Tin-ā	āhō	chhiyē
Some	one	to-man	two	was	were.	Thencefrom	stronger	am
ban	harē	hā,	'hā,	mā	hikhē-ā	hā'gi	manā	da'
to-father	to-son	hayan,	'father,	my	share-of	property	was-to	give.
Ellas	hā	ā'pā	ā'pā	hā'gi	hōhō	vijā	dā.	
Therefore	by-the-father	his-son	property	to-both	having-divided	was-given.		
Thōh	āin-a	āhō	chhiyē	ā'pā	āhō	hā'gi	hā	
For	days-from	the-younger	am	his-son	all	property	having-taken	
malikh-par	gāyā.	Tyāh	ā-na	chān-hāi-na	ā'pā	āhō	hā'gi	
country-to	went.	There	him-by	harney-to	his	all	property	
ajā-dāh	Tin-a	āhō	pāh	hāch	chhiyē-par	ā'pā	malikh-na	
was-answered.	He	all	money	spent	became-after	that	country-to	
māh	hā	pāh.	Tin-a	hāch-ā	hā'gi	ā'pā	hā	
great	family	fell.	Ellas-to	ending-of	great	difficultly	fell.	
ā'pā-hā	hā	hā.	Tyā	hāch-ā	ā-na	hā'gi	hā'pā	
man-son	having-gone	stayed.	That	rich-man-by	him	came	to-keep	
hā-na	hā'pā.	Tyā	hā	ā'pā	ā'pā	hā'pā	hā	
field-to	he-son-son.	That	in-place	that	by-man	came	having-son	
hāh	dāh	hā'pā-ā	hāh-ā	ā'pā	pā	hāh	hā	
having-day	given	hāh-by	greatly	his-son	belly	hāh	was-to-have-hāh.	
Pā	ā-na	hāh	hā	dāh	māh.	Tin-ā	ā-na	
But	him-to	anything	by-son	was-given	of	Tin	his	
Tyā	tyā	ā'pā	was-to	hāh	hā'gi.	'māh	hā-ā	
Tin	he	his-son	was-to	to-son	hāh.	'my	father-of	
pāh	Ellas	hā	to-it	malikh	chāh.	Mā	hā	
at-much	was-to	having-hāh	that-then	more	is.	I	at-place	
hāh.	Tā	hāh-ā	hā-ā	hāh	hā	hāh	hā	
and-day.	Tin	ar	father-of	to-hāh	having-gone	I-dāh-ay	that.	
'hā,	hāh	ā-na	hāh	ā'pāh	hāh.	Wa	was	
'father,	thy	and	God-of	great	son	I-am.	And	
hā'gi	māh	hāh.	Ellas-ā	hā	malikh-gāh	hāh.	Tyā	
to-be-considered	wealthy	and.	He	now	was-not-as	was-to-be.	So-much	

wakye kaei tyô siki'ita kyô bi-kann apa. Tyô is'itô,  
 reflection having-made he having-arrived his father-acc came. He coming,  
 hiya iae-ji sikiô. Ti-na ieta siki'et-ô gô-ô jôjô.  
 by-the-father far-from acc-acc. Him-by having-came one-of each-the fêl,  
 ti-ô waka iadô.  
 his his acc-taken.

[No. 62.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILI OR BHILŌI.

Paik Pictorial Dialect.

(Dumrout Area).

## SPECIMEN II.

## DEPOSITION OF A WITNESS.

After pañhar das karyā, Sak'ra-nāi vāi kṛ, māt hīva, an ha  
 About fifteen days have-lapsed, Friday at-night I, my wife, and two  
 chāyā khat māt-thā. Tya-vat'at' bā-pakā rat-na khamāi māt  
 children having-stay stayed. That-time-at two-watchers night-of about my  
 bāvan-ai jṛ karyā an kāt'wā kṛ kṛ, 'ghar-ma vāva  
 wife-by awakening was-made and to-very late-began that, 'house-is pots  
 vāj māt-thā, māt-ma chāhāi dī māt. Tya vāh.  
 finding are, man-of sound having-came is. Therefore arise.'  
 Tya-vat'at' hī vāyā an kṛ-kā khat jṛ, ā chāhāi  
 That-upon I arose and self-of towards it-ma-are, then a-hole  
 dīk. Tya-vat'at' māt khat hī kṛ kṛ kṛ-kāt ad'na ghar  
 was-are. That-upon my attention became that someone was house  
 phāhāi andar chāyā. Ghar-ma dīvā vāh. Māt phāhāi kṛ  
 having-broke inside was. House-is lamp was-not. My carpet-of under  
 single-phāi hāi. It turns-ch kṛhāi kṛhāi. A'vā-ma  
 broke was. That quickly-very heavy-fallen-and was-lighted. Sometimes-in  
 hāi kṛt'at' kṛt'at' phā'vā-kā chāhāi-kāt'at' jṛt'at' kṛt'at'. Tya-par māt  
 this occurred to-māt loved late-very to-go began. Hī-ma my  
 māt phā'vā-par māt hī-ma dīvā an hī-ma hāi dīvā hī-ma  
 upon pot-on by-me this was-held and the loud having-voiced hī-ma  
 kṛhāi, 'arē chāhāi, kṛhāi jṛhāi?' Tya-vat'at' hī-ma māt kṛhāi  
 was-said, 'O kṛhāi, where pot?' That-upon hī my crossing  
 hāi. Mā ghar-ma māt-thā hāi kṛhāi. Tya-vat'at' ghar-ma  
 house. Hī-ma house-is great-very noise was-made. That-upon house-of  
 ajṛt'at' kṛ kṛhāi an kṛhāi hī. A'vā-kā-māt māt kṛhāi  
 neighbour people kṛhāi and kṛhāi came. Sometimes-to-very my wife-by  
 dīvā kṛhāi an ghar-ma kṛhāi kṛhāi, an hī kṛhāi  
 lamp was-lighted and having' state was-unfastened, and then persons  
 ghar-ma hī. Tya-kṛhāi māt ghar-ma jṛ hī. Tya-kṛhāi phāi kṛhāi  
 house-is said. Then māt great silence came. Hī-ma-for few pieces

chōshi-ni nakayā. Tō kōn issa ryōgi yōmei-ni oha. Tō mōt  
*cost-of were-found. These place three ryoys worth-of are. These nine*  
*are.*

Isopi kōyō gi-mō oha, issa nō in oha, issa  
*The-accused which village-of is, his name what is, we-to*  
*known with. Because he our village-of is-not. By-me lamp lighting-*  
*kijan shōgi-pō-n shōgi shōgi, shōgi-na Isopi chōshi-banba*  
*for five-hou-of a-match was-called, was-time-in the-accused hole-near*  
*shōgi. Tō-mō na-na dōo hōgiya tō shō. Shōna pōsha*  
*was-time. Therefore time-to lamp lighting come not. Wall-to hole*  
*chōshi-na-ti shōna shōgi-na-ti issa shō shō, kōmei-ni kōshi kōshi*  
*hole-in-from came difficulty-with come go ran. Court-in being said*  
*ji-na shō-na chōshi pōya tō na-na chōshi-banba shōi-na*  
*which-with the-wall-to hole mentioned that made the-hole-near bath-room-in*  
*shōgi.*  
*was-found.*

# FREE TRANSLATION OF THE FOREGOING.

On a Friday night, about a fortnight ago, I, my wife, and two children were sleeping. About midnight my wife awakened me and said 'there is some noise in the house, and I heard footsteps. Therefore arise.' I got up and looked towards the wall where I saw a hole. Then I understood that some one had broken into the house. There was no lamp burning, but there was a match box under the carpet. I quickly seized it and lighted a match. Then the accused went towards the hole in the wall. When I saw him, I seized his hand and said, 'now, thief, where are you going?' Thereupon we began to wrangle and I made great noise, so that my neighbours Shōkō and Yūhōki came. In the meantime my wife lighted the lamp and opened the door so that they could come in. Then I felt very strong (and overcame him). We found five pieces of cloth on him. They were worth five ryoys and belonged to me.

I do not know the village or the name of the accused, because he is not of our village. I had no lamp burning therefore I lighted a match. Then I saw the accused near the hole. Therefore I could not light the lamp. The hole in the wall was large enough for a man to get through it with difficulty. The bar with which the hole in the wall was made has been produced in the Court. I found it in the bath-room.









## SIYĀLGIRĪ.

The Siyālgirī are a criminal nomadic tribe, numbering about 150 souls, in the Dargah Thana of the Bengal District of Malda, where they are found in the following villages :—

Naipur,		Ismaihanpetra,
Gomarda,		Thakurda,
	Saipur.	

A few Siyālgirī are also found in Faga and Binda in District Balasore.

The tribe seems to have immigrated into its present habitat some 150 years ago, and their language shows that they have come from Western India. It is, therefore, probable that they entered Bengal as camp-followers to the Bhondas, who invaded Bengal in the middle of the eighteenth century.

Their features do not give any clue as to their origin. They now look like ordinary Bengali peasants.

Most of the preceding remarks have been taken from the following.—

## AUTHORITY.—

Gossman, *Gossman Acrobats on a Pilgrim of Gujarat discovered in the District of Malda*. *Journal of the Asiatic Society of Bengal*, Vol. LXVI, Part 3, 1895, pp. 189 and 9.

Siyālgirī is derived from a dialect closely related to Gujarati-HINDI, and the tribe has probably originally come from the border districts between Central India, Rajputana, and the Bombay Presidency, the stronghold of the Bhil tribes. On their way towards the east they have come into contact with various tribes, and the results can be traced in their speech, which now presents a mixed appearance though the original base is easily recognisable.

The only source of our knowledge of Siyālgirī is a version of the Parable of the Prodigal Son which has been forwarded by Babu Krishna Kishor Acharya, Secretary to the Malda District Board. See the paper quoted as Authority above.

The materials are not sufficient to solve all the problems connected with the dialect. There cannot, however, be any doubt with regard to its general character. The existing remarks are entirely based on the specimens.

**Pronunciation.**—In many Bhil dialects an *s* is regularly replaced by a sound which is something between *s* and *h*, somewhat like the *sh* in German 'sch'. In Purbi *śh* is used instead of this *h*; thus, *paśhā*, money; *śh*, twenty, etc. Similarly *śh* is usually substituted for *s* in Siyālgirī. Thus, *śhā* for *sā*, all; *śhā* for *sā*, country; *Māśhāpā*, Gujarati *māpā*, to hear (compare *śāśhā*, having heard, in the Bhil dialect of Ahar and Kutra); *śāśhā*, Gujarati *sāsa*, a year; *śhāśhā* having become *śāśhā* (compare *śāśhā*, thought, in the Bhil dialect of Baham).

We have no information as to the pronunciation of this *śh*. It is, however, probable that it is pronounced in the same way as in other Bhil dialects. For we occasionally find *h* and even *g* used instead; thus, *śhāśhā*, a *hā*lot; *śhā*, anger. I have therefore substituted the sign *śh* for the *śh* of the original.

The *śh* in *śhāśhā*, share, is probably due to the influence of *śāśhā*, share, in the Bengali text from which the translation was originally prepared.



*deh* had, that after, etc. The forms *deh* and *deh* are perhaps originally the case of the agent.

'What?' is *deh*, corresponding to *deh* in Gujarati-Bhil.

**Verbs.**—There is apparently no difference between the singular and the plural. Thus, *rahe* means 'he was' and 'they were.'

Of the verb substantive the following forms occur, *rahe*, thou art; *deh*, I is; *deh*, he was; *deh*, they were.

The conjunctive present is used both as a present and as a past; *deh*, *rahe*, I do; *deh*, he said; *rahe*, he lived; *deh* *deh*-*deh*, he would not go. All these forms are Gujarati-Bhil. The same is the case with the ordinary past; *deh*, *deh*, he came; *deh* *deh* *deh* (by) it was said; *deh* *deh* *deh*, the share was given; *deh*, he went; *deh*, they went; *deh* *deh* *deh* *deh* *deh*, who are thy property, etc.

The future is formed as in Gujarati-Bhil; thus, *deh*, I shall say.

Eastern forms are perhaps *deh*, they ate; *rahe*, he lived. It is, however, possible that the final *a* in such forms corresponds to the *a* in the past tense of Khindī and some Hill dialects. Compare *deh*, he began, they began, etc., in the Nālāpī dialect of Sert.

The conjunctive participle ends in *i* or *de*, *a* or *ae*; thus, *deh*, having done; *deh*, having taken; *deh*, having gone; *deh*, having eaten. The form *deh*-*deh*, having done, is borrowed from Hindi.

The negative particle is *deh*-*deh*, not. The same form occurs in some Rajasthani and Hill dialects.

The inflection of *Siyalgi* is, as the preceding remarks will have shown, nearly the same as in Gujarati-Bhil. The same is the case with the vocabulary. I can not, however, able to explain all the words occurring in the specimen. Compare *deh*, father (probably the Turki *deh*, master, borrowed through Hindustani); *deh*-*deh*, against; *deh*-*deh*, because; *deh*-*deh*, then (probably the obsolete of the base contained in *deh*-*deh*, that); *deh* (perhaps a corruption of the Bengali *deh*) in *deh* *deh* *deh* *deh* *deh*, more food than necessary; *deh*-*deh*, plying (perhaps, compassion having faded); *deh*, having run; *deh*, rock, etc.

For further particulars the student is referred to the specimen which follows:—

[ No. 84.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RHILI OR RHILODI.

STANDARD DICTION.

(DANTAN TRANA, MINNAPOON.)

Ek marai-nā kapa dikāi thāi. Tāka-khāh aṅka dikāi āp-an khāi-nā  
*One man-of two sons were. Them-among the-younger son his-own father-to*  
 kha, 'bā, mān kṛāka mān dā' iān kṛāka kṛāka khān dān.  
*says, 'father, my share wants give.' By-him thereupon share separate separate*  
 kari dikhā. Thāh ān mān mān dikāi āp-an khāh  
*having-made one-place. Two days having-remained the-younger son his-own at*  
 khān mā āp-an pān giya. Śar thāh ghana khān-khān  
*share having-taken distant country went. And there much expenditure*  
 kari āp-an khāh upā dikhā. Śa khāh khān-khān  
*having-made his-own all having-wanted one-place. That all expenditure*  
 khāi, ā dikhāi kari ān, pari giya. Hya kari dikhā  
*one-made, that to-country great famine having-fallen went. He very miserable*  
 thā giya. Tāka ān-to jā tā-ch ghān-ai ā mākhān  
*having-become went. He then having-gone that-very village-in one of-own*  
 khā jāk rān. Tāka āp-an khā ghān chān mākh  
*near having-gone stayed. By-him his-own in-field maize to-grow having-went*  
 dikhā. Ghān jō dikhāi khān to ān āp-an pā dikhā  
*everyone. Other what made ate those having-given my-own help I-may,for*  
 khā. Tāka khān dikhā kṛ-ni. Pākhā khā-khān  
*is-enough. To-him by-may-one one-given at-all-not. Then abundant-having-become*  
 tāka khā, 'mān mān kṛā jāk dān-pān khān dān  
*by-him it-may-said, 'my of/father how-many was maize-getting around and*  
 ghān khāp khān jāk i mā hākh mākh mān. Hā mān  
*much than food got and I love with-longer die. I love-from*  
 ān mān āp-khān pākh jā dān khān, 'bā, mā ghān  
*having-again my father-to near may-go to-him will-may, 'father, by-me God*  
 khākhāi thān ān pā khān. Mā ān ān khā khākhāi pān  
*spout of-the before me may-does. I again the you having-would be-considered-of-you*  
 khā. Mān ān ān mān-pān khān kari mān. Pākhā khān  
*at-all-not. Me then one maize-getting around having-made keep.' Afterwards he*  
 ān āp-an āp-khān giya. Tāka, ghān mā, mān āp pān pān  
*having-again his-own father-to went. He for me, his father to-me got,*  
 tān āp-khā khā jāk mān pān mān mān dikhā.  
*he getting having-one having-gone with-me having-taken those one-given.*





## KHĀNDEŚĪ AND ITS SUB-DIALECTS.

Under this heading are included Khāndeshī proper, and the sub-dialects of that form of speech entitled Dāngī and Kargiri. These are all dealt with in detail in the following pages. The total number of speakers is as follows:—

Khāndeshī proper	1,807,790
Dāngī	81,700
Kargiri	2,000
<b>Total</b>	<b>1,891,490</b>

The so-called Kargīā is included under Khāndeshī proper.

### KHĀNDEŚĪ, AHIRĀNĪ OR DHED GUJARĪ.

The district of Khāndesh is surrounded by territories belonging to three distinct languages. Gujarātī is spoken towards the west and north-west, Bījashāhī towards the north, and Marāṭhī in the districts to the east and south. Gujarātī is also spoken by the higher class husbandmen in Khāndesh to the north of the Tapi, and it is the language of trade throughout the district. Marāṭhī is, to some extent, spoken in the south and west. It is also the language of Government offices and schools, and it is stated to be gradually gaining ascendancy.

The principal language of the district is, however, a form of speech which shares some of the characteristic features of Gujarātī and in others agrees with Marāṭhī. It is sometimes simply called Khāndeshī, i.e., the language of Khāndesh. Another name is Ahīrānī, i.e., the language of the Ahīrs or cowherds, a name which is also reported from other parts of India. Lastly, the denomination [Dāṅ] Dāngī connects the language with a group of low-caste husbandmen. The Kargīs are stated to speak a separate dialect called Kargīā or Kargī. It does not, however, differ from the current language of the district in any essential points.

The territory within which Khāndeshī is spoken does not exactly correspond to the district of Khāndesh. It also comprises the northern border of Nāṭh and the Barhachgar Taluk of Nizām. This latter district is still spoken of as Khāndesh by the inhabitants. Barhachgar was the capital of Khāndesh before Ahīrs overthrew the dynasty. The dialect of Barhachgar has formerly been classed as Varkhī, and only 180 Soum were reported as speaking Ahīrī.

Khāndeshī is further spoken by 100 individuals in Beldass, on the Khāndesh frontier and in some border-villages near Jalpān in Akola.

The following are the revised figures forwarded for the use of this Survey:—

Khāndesh	1,807,790
Nāṭh	103,000
Nizām	42,000
Beldass	100
Akola	100
<b>Total</b>	<b>1,953,990</b>



Of the 1,000,000 speakers returned from Khandesh, 400,000 have been reported as speaking English.

**AUTHORITY—**

*Glossary of the Bombay Presidency*, Vol. vii, Khandesh. Bombay, 1890. Account of the language on pp. 441 and 5.

**Pronunciation.**—*ā*, *i* and *ē* are not seldom interchanged; thus, *aa*, *ai*, and *ei*, he is; *āp-ā* and *āp-ai*, in the father; *aiān-ai* and *aiān-ai*, by a man. As in the Marāṭhī of Deccan, *maṭar* *hau* and in *a* where Dab Marāṭhī has *ē*; thus, *aa* *ai* *pa*, as it appeared; *aiān*, *aiān*.

*ē* is interchangeable with *y*; thus, *ē* and *ēp*, they.

The palatals are pronounced as in Gujarātī and Marāṭhī. Thus, *ai* *ji*, I go; *āi* *ji* *ai*, after a few days. Note the emphatic particle *ai* in the last instance. It agrees with Marāṭhī *ā* and apparently not with Gujarātī *j*. Compare, however, the pronunciation of *j* as *r* and *ai* in Bāli dialects.

The *anāṭhā* are pronounced as in Marāṭhī and Gujarātī. Thus, *ai* *ji*, a horse. The cerebral *g* is very irregularly used, and a dental *s* is often used instead; thus, *āi* *ai* and *āi* *ai*, same one. In Nimar there seems to be a strong tendency to use the cerebral *g* and *ai*. Thus, we find *ai* *ai*, my; *āi* *ai*, his.

The cerebral *j* is sometimes replaced by the dental one in one set of specimens received from Khandesh, where we find *ai* *ai*, eye; *ai*, run. The specimens forwarded from Mandla, Amalner, and Nimar, however, always distinguish the two sounds. The same is the case in the dialect spoken in the Deccan, and the writing of *i* instead of *j* is, therefore, probably inaccurate. The cerebral *j* is commonly pronounced like the *i* *maṭhī* in French, and it is, accordingly, often written as a *y*; thus, *ai* *ji*, eye; *ai*, run. *Y* instead of *i* is very common in the specimens received from Amalner. According to the District Gazetteer, however, it represents the common pronunciation in Khandesh. Compare the substitution of *y* and *r* for *j* in the Marāṭhī of Berar, and for *r* in Dravidian languages.

*P* is pronounced as in Marāṭhī and Gujarātī. It is sometimes dropped before *i*, as it also is the case in the Marāṭhī of Deccan. Thus, *ai* *ai*, I was asked; *ai*, buying.

*Aspirated* letters sometimes lose their aspiration. Thus, the usual ablative postposition is written both *ai* and *ai*.

The Anāṭhā is rarely met with and seems to be very faintly sounded. Thus, *ai*, but usually *ai*; thus, *ai* *ai*, in (the house); and only occasionally (*ai* *ai*), on (the hand).

The phonetical system is, on the whole, the same as in Marāṭhī and Gujarātī. Where these two languages differ, it sometimes agrees with the latter, but in most cases with the former.

**Gender.**—There are three genders as in Marāṭhī and Gujarātī. The *maṭar* is, however, constantly confounded with the masculine. Thus, *ai* *ai* *ai*, so much appeared; *ai* *ai* *ai*, she is made. In these instances the subject is *maṭar*, but the verb is *ai* in the masculine.

**Number.**—There are two numbers, the singular and the plural. They are, however, constantly confounded. Thus, the plural is used as an *honoris* singular in *ai* *ai*, to him; *ai* *ai* *ai*, the saddle of the horse. Much more common is the

use of the singular instead of the plural; thus, *dhār-ā*, to the servants; but *dhār-ānā*, these slaves are. Compare verbs below. The plural of weak masculine nouns is formed without any addition. Thus, *apār*, a son, and *son*. Strong masculine nouns end in *s* in the singular, as is also the case in Marāṭhī. In the plural they usually preserve the *s* as in Mālvī and Gujāratī; thus, *gāḥā*, horses; *dhātāra*, sons. Occasionally, however, we also find Marāṭhī forms such as *gāḥā*.

Weak feminine nouns seem to form their plural as in Marāṭhī and Mālvī; thus, *gāḥ*, cows; *gāḥān*, daughters. Strong feminine nouns form their plural as in Marāṭhī and Mālvī; thus, *gāḥān*, mares.

Weak neuter nouns seem to form their plural in *s*; thus, *gāḥān*, slaves. But also *gāḥān*, wives. Strong neuter nouns end in *s* in the singular; thus, *son*, gold. No instances are available for the plural.

**Case.**—Cases are formed by adding suffixes. In the singular they are added directly to the base, as is also the case in Mālvī and Gujāratī. Thus, *āp-ā*, to the father; *gāḥān-ā*, of the horse. Marāṭhī forms, such as *gāḥān-ān*, on a horse; *dhātān-ān*, on that day, occur in a few instances. According to the grammatical sketch in the District Gazetteers, however, they are not justified. The only exception to deal with is *dhātān-ā*, a lot, oblique *dhātān-ā*.

The plural has a separate oblique form ending in *s*, or, in the case of weak masculine and neuter nouns, *ā*. Thus, *āp-ā*, to father; *gāḥān-ā*, to daughters; *dhātān-ā*, in the walls; *gāḥān-ān*, of the horses. It has already been noted that the singular form is often used instead; thus, *āp-ā*, to father; *dhātān-ā* and *dhātān-ān*, to the men.

The usual case postpositions are,—instrumental, *ā*, *ant*, *gāḥ*; case of the agent, *ā*, *at*, *as*; dative, *ā*, *at*, *as*; ablative, *ā*, *forā*; possessive, *gāḥ*, *gāḥ*, *gāḥ*, *gāḥ*; genitive, *at*, *for*. *at*, *ant*, *as*; locative *at*, *at*, *at*, and *mayān*. Thus, *dhātān-ā*, with ropes; *āp-ā*, by the father; *dhātān-ā*, to (my) share; *gāḥ-ā*, in the house; *gāḥān-ā*, of the horses.

In Siner the instrumental and the case of the agent usually end in *s* as in Gujāratī; thus, *āp-ā*, by the father; *dhātān-ā*, by daughter. Similar forms occasionally also occur in Kharoṣṭh.

The instrumental suffix *ā* in Marāṭhī. The same is the case with the ablative suffix *gāḥān*, which is not, however, used in any specimen but only occurs in a list of words received from Kharoṣṭh.

The suffixes of the case of the agent correspond to Marāṭhī *ā*, *at* and Mālvī *at*. The usual dative suffix is *ā* as in the Marāṭhī of Berar. Besides we also find the usual Marāṭhī form *ā*. *ā* and *at* seems to be interchangeable in this suffix, so that we also find it in the forms *at* and *at*. We may, therefore, perhaps compare Mālvī and Gujāratī *at*.

The usual suffix of the ablative is *ā* as in Gujāratī. With this latter language also the suffix of the genitive agrees. The locative suffix *at*, *at* corresponds to Gujāratī *at*, *at* and *at* in Mālvī *at*, *at*.

An old locative is *gāḥ*, in the house.

It will be seen that the inflection of nouns agrees with Marāṭhī in some suffixes and the formation of most plural forms. The main principles of the inflection, however, where the oblique form does not differ from the base, is quite different from



**Finite verb.**—There are only a few instances of the old present in the spoken language. Thus, *jip-eś*, he would not go.

The ordinary present has the same terminations as in the case of the verb substantive. Thus, *kar-e*, I, thou, or he, does; *kar-ēs*, we, you, or they, do. In Nimar the plural is *kar-jā*, we do; *kar-jā*, you and they do. In the same district we also find forms such as *jāst*, I go.

The past tense is often formed as in High Hindi; thus, *āp-e*, he began; *āp-eś*, he struck. Commonly, however, a suffix *ś* is added. Thus, *śi pā-pēś*, he fell; *śi pā-pēś*, she fell. This suffix must be compared with the common *a*-suffix in Hindi and the suffix *ś* of the past tense of Suddi Korvi and other languages spoken by aborigines—See Vol. vi, p. 122. Compare also forms such as *bandh-ś*, bound; *dhūl-ś*, was; quoted in the Khondah Gazetteer from Northern Gujarati.

The suffix *ś* is sometimes also transferred to the present tense; thus, *śi chāp-ś*, I go; *śi rāb-ś*, he lives. A corresponding present participle is *chāp-ś*, being.

The wide use of this *a*-suffix for past time in Gujarati, Marāṭhi, and Khindī (it also occurs in Eastern Hindi), may suggest that it is of a different origin from the Aryan suffix *ś*. It can perhaps sometimes be compared with the suffix *na* which forms relative participles in Telugu and other Dravidian forms of speech or with the common *a*-suffix in Moná languages.

The usual singular form of the past tense ends in *a*, *ś*, *śi*, *śi*, *śi*. The corresponding plural is *śi*; thus, *gā-ś*, I, thou, or he, went; *gā-ś*, we, you, or they, went. The first persons singular and plural have sometimes special forms; thus, *śi pā-ś*, I went; *śi pā-ś*, we went. The singular is very often used instead of the plural; thus, *jāp-ś*, they became; *jāp-ś*, they began.

In the case of transitive verbs, the past tense agrees with the object or is put in the neuter singular. Thus, *chāp-śi śiśi kōśi*, who took the sheep? The final *a* of the past tense neuter is often dropped; thus, *āp-śi pāśi kōśi*, he built a house.

Periphrastic tenses are formed by adding the verb substantive to the present, past, and pluperfect participles. Thus, *śi kōśi-śi*, they were crying; *śi kōśi-śi*, she was crying; *śi kōśi-śi*, she has been done; *śi kōśi-śi*, I have walked; *śi kōśi-śi*, he had died. The past tense of the verb substantive has, as will be seen from the instances just quoted, sometimes the form *śi*, *śi*, in each compound tense. This *śi* is perhaps only abbreviated from *kōśi*. It is, however, possible that it is identical with Marāṭhi *śi* and Mōrāṭhi *śi* and the Dardī *śi*. This latter form at least seems to occur in *śi-śi*, I took; *śi-śi*, you took. Compare *śi-śi*, he is sitting.

The future is formed by adding an *a*-suffix, as in Gujarati. In the third person singular and plural, however, we usually find the Marāṭhi forms. Thus, *kar-ā*, I shall do; *kar-ā*, *kar-ā* and *kar-ā*, thou wilt do; *kar-ā* and *kar-ā*, he will do; *kar-ā* and *kar-ā*, we shall do; *kar-ā*, *kar-ā*, and *kar-ā*, you will do; *kar-ā* and *kar-ā*, they will do. The form *kar-ā* is said to be optionally used for all persons and numbers.

A past conjunctive is formed from the present participle; thus, *śi chāp-śi*, (II) I had comprised; *śi āp-śi pā-śi kōśi*, he would have filled his stomach; *śi kōśi*, (II) she had given.

The imperative is formed as in Marāṭhi; thus, *kar-ā*, do; *chāp-ā*, go go.

An infinitive is formed with the suffix *ā* (*śi*); thus, *kar-ā*, he began to do. Sometimes *āp-ā* is added to the conjunctive participle; thus, *śi kar-ā*, he began to do.

Other verbal nouns end in *ai*, *i*, and *ai* ; thus, *aiñt'at*, dancing ; *khānt-ai*, in order to sit ; *aiñt'at-ai*, in order to say ; *aiñt-ai*, in order to tend.

The present participle ends in *t*, or, in the strong form, *ai* ; thus, *pat*, eating ; *khāt*, eating. The past participle passive ends in *i* or *ai* ; thus, *pat*, *khāt* or *kar'at*, done. It has already been stated that the suffix *ai* is occasionally also used to form a present participle ; thus, *rat'at*, living.

A pluperfect participle is formed as in Gujarati by adding *t* to the past participle ; thus, *aiñt*, having gone ; *patat* and *patat*, having gone ; *gumaiñt*, who had been lost ; *aiñt'at*, who had been struck ; *marat*, who had died.

A future participle passive is formed as in Marathi. Thus, *pat* *kar'at*, the belly should be filled.

The conjunctive participle is formed as in Gujarati by means of the suffix *t*, to which a, *ai*, *ai*, *am*, and *am* may be added. Thus, *dat*, having given ; *aiñt'am* and *aiñt'at*, having arisen ; *aiñt'at*, having eaten ; *kar'am*, having taken ; *aiñt-aiñt*, having said. In a few instances we find Marathi forms such as *kar'at*, having done ; *aiñt'at* and *aiñt*, having said.

The preceding remarks will have shown the mixed nature of the KhändüsĪ verb. Just as the language differs from Marathi and approaches the languages of the inner circle in the formation of the oblique base, so it agrees with those latter forms of speech in other important test points. The past tense is not formed by means of an *i*-suffix ; it has an *a*-future, and its conjunctive participle takes the suffix *t*.

The preceding remarks will also have shown that there is a great variety of forms in common use. The regular inflexion will be seen from the short skeleton grammar which follows :—

## KHÄNDÜSĪ SKELETON GRAMMAR.

### 1.—NOUNS.

Nominative.	Declension.		Participle.		Noun.
Base.	<i>aiñt</i> , a father	<i>pat'at</i> , a house	<i>pat</i> , a cow	<i>pat'at</i> , a man	<i>pat</i> , a cow
Gen.	<i>aiñt-i</i>	<i>pat'at-i</i>	<i>pat-i</i>	<i>pat'at-i</i>	<i>pat-i</i>
Dat.	<i>aiñt-ai</i>	<i>pat'at-ai</i>	<i>pat-ai</i>	<i>pat'at-ai</i>	<i>pat-ai</i>
Acc.	<i>aiñt-aiñt</i>	<i>pat'at-aiñt</i>	<i>pat-aiñt</i>	<i>pat'at-aiñt</i>	<i>pat-aiñt</i>
Gen.	<i>aiñt-am</i>	<i>pat'at-am</i>	<i>pat-am</i>	<i>pat'at-am</i>	<i>pat-am</i>
Loc.	<i>aiñt-am</i>	<i>pat'at-am</i>	<i>pat-am</i>	<i>pat'at-am</i>	<i>pat-am</i>
Plural.					
Gen.	<i>aiñt</i>	<i>pat'at</i> / <i>pat'at</i>	<i>pat</i>	<i>pat'at</i>	<i>pat</i>
Acc.	<i>aiñt</i>	<i>pat'at</i>	<i>pat</i>	<i>pat'at</i>	<i>pat</i>

ABBREVIATIONS.—Weak adjectives are not inflected. Strong adjectives, including the pronouns, are inflected for gender and number, but not for case. Thus, *aiñt'at*, small, fem. *aiñt'at*, and *aiñt'at*, plural *aiñt'at* and *aiñt'at*.

The oblique *khānt'at* form occasionally occurs. Thus, *aiñt'at* *pat'at*, in the small house.

II.—PROTUNA.

	I.		Thun.		What?	What?
	Singular.	Plural.	Singular.	Plural.	—	—
Rem.	ni, na	am am, apam	di	am	hi	diŋ.
Pres.	ni, ni	diŋ, diŋdi	hi, hi-ni	am, amdi	hi-ni	diŋ-ni.
Def.	ni-ni	di-ni	hi-ni	am(hi)-ni	hi-ni	diŋ-ni.
Gen.	ni-na	di-na	hi-na	am-na	hi-na	diŋ-na.

A, hiŋ, hi.					
I.	E.	T.	Plural.		
Rem.	hi	hi	hi	hi, hiŋ	Hi also (i.e. hi). Rem. hiŋ, however not (for hi) in the Protuna and Thun. Oblique (hiŋ, am, and rem.). Prot. hiŋ, hi, am, and rem. i. Prot. hiŋ, hi, am, and rem. hi.
Def.	hi-ni	hi-ni	hi-ni	hi-ni	
Gen.	hi-na	hi-na	hi-na	hi-na	

III.—TUNDA.

A.—Verb Substantive—diŋ, hiŋ, hi.

	Present.		Past.		Future.		Imperative.
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.	
1.	hi	hiŋ	hiŋdi	hiŋ(hi)	hiŋdi	hiŋ(hi)	A, hi.
2.	hiŋ	hiŋ	hiŋdi	hiŋdi	hiŋdi	hiŋ(hi)	
3.	hiŋ	hiŋ	hiŋdi	hiŋdi	hiŋdi	hiŋ(hi)	

B.—Finite Verb—Present, hiŋ, hi.

Verbal Noun, *giŋ, giŋ-na, giŋ(hi), giŋ(hi)-ni.*

Participle—Present, *giŋ, giŋ-na*; Past, *giŋdi, giŋ(hi)*; Imperative, *giŋdi, giŋ(hi)*; Future, *giŋ(hi)-ni, giŋ(hi)-ni-na.*

Conjunctive Participle, *giŋ, giŋ-na, giŋ(hi), giŋ(hi)-ni.*

	Present.	Past.	Future.	Imperative.
1.	giŋ	giŋ(hi)	giŋ(hi)	giŋ.
2.	giŋ	giŋ	giŋ	
3.	giŋ	giŋ	giŋ	
Pl.	giŋ(hi)	giŋ(hi)	giŋ(hi)	giŋ(hi).
2.	giŋ(hi)	giŋ(hi)	giŋ(hi)	giŋ(hi).
3.	giŋ(hi)	giŋ(hi)	giŋ(hi)	

Present definite, *ni giŋ(hi)*; Imperative, *ni giŋ(hi)-ni*; Verbal, *ni giŋ(hi)-ni*; Imperative, *ni giŋ(hi)-ni*.

Participle, *ni giŋ(hi), ni giŋ(hi)-ni*.

Infinitive of other verbs. In the past tense it may be infinitive (for *ni*), thus, *hi hiŋ* or *hiŋ-ni*, *hi hiŋ*. These two verbs are positively contrasted in the past tense. Thus, *hiŋ-ni* and *hiŋ-ni*, to read the book.

C.—Transitive Verbs—Infinitive ends these past tense irregularly. Thus, *giŋ-na*, to go, past *giŋ(hi)*, I set upon *giŋ(hi)*, *giŋ-na*, to come, past *giŋ(hi)*, *hiŋ-na*, to fly, past *hiŋ(hi)*, *hiŋ(hi)*, and *hiŋ(hi)*, to eat, to win, past *hiŋ(hi)*, *hiŋ(hi)*, and *hiŋ(hi)*, to give, past *hiŋ(hi)*, *hiŋ(hi)*, etc.

Of the three specimens which follow, the two first have come from Khandish, and the third represents the dialect of the Sonars of Bhopalpur in Nimar.

The first specimen, a translation of the Fable of the Frodipal Son from *Haridhar Takhia*, is a fairly good example. The second is the statement of a witness in a dialect which shows strong traces of the influence of Marathi. The third specimen has been translated from a Marathi reader. It more closely agrees with Gujarati than in the case with the other specimens. Thus the instrumental always ends (as, e.g., *hipe*, by the father, etc.

[ No. 66.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### KHANDISH.

### SPECIMEN I.

(Dialect of KHANDISH.)

बौधो-एक बागवले झील बाँधीर बाग । आमाक बागवा आवले बावले कववा, बाग, कवा पिचाले की विनवी धेरे ती बावले ऐ । बावी आनी आबले बावले विनवी बावी दिरी । बागवा विनवी बावले कववी विनवी कविरी दूर देववा भिजे-या । बावी तरे बावली कववी विनवी कवादे-विनी । आनी कवावी विनवी कवादे-दिरी बाग तरे बाग दुरवाक वववा । बावी तरे बावले बाग-बाग-नी मोरी देवीर वववी । बावी तरे ती बा देववा एक कववी वर-वववा । आवे आवे बागवा बागवा दुरा बागवा कवी-विन । कवा की बाग बागवा ती बागवा बागवा-बागवा कविरी बागवा देव वववा । वर ती की बावले विनवी कवी । वववा ती वर-वर कवा बावी कवा बागवा बा, दुरा बागवा बागवा विनवी-बावले दुरीनी वरे ववले बागवा विनवी की वववा बाव । ती वविनवी कवा बागवा वरे बाग बावी बागवा कववा, बाग, दुरी कवीर देववा की बागवा कवा । बावी ती दुरा बावीर कवी-बागवा बागवा कवी । बावले दुरा वर-वववी बाग वर । वर कवीनी की कवीनी बाग-बाग कवा । ती दुरा वी विनवी-बाग बाग बावनी देवा । बावले दुरा देवनी ती बाग वर दुरा वर बा बावी बाग बागवा वविनवी बावी दुरा विन । वववा बावीर बागवा बावले कववा, बाग, बावले ती दुरा बावीर कवी-बागवा बागवा कवी । दुरी बावीर देववा की बागवा कवा । वर बाग बागवा बाग बागवा कवा बागवा बागवा कवी-बागवा कवा । ती बाग बावीर बाव बा व, ती बावले विनवी दुरी कवा । ती बागवा-बाग वा, ती विनवी । बावी बागवा वर बागवा ।

देववा बाग बाग बाग बागवा कवी । ती वर वर बाग । ती बागवा वविनवी कवा वववा बावले बागवा कवा-वर दुरा वर । वववा बावी वर बागवा वविनवी-बागवा कवा, बाव बाग बावी-वववा । ती कवा दुरा बाग बागवा कवा वी कवा दुरा बाग बागवा कवा वी विनवी बावले वर कवा । बावी ती बागवा बागवा । कवा बाग बाग बागवा कवा बावी

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[No. 85.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## KHANDSHI.

## SPECIMEN I.

(DRAHAT KHANDSHI.)

## TRANSLITERATION AND TRANSLATION.

Khāṭ-āḥ māsā-k dāḥ āpāḥ vāḥān. Tāḥ-āḥ-āḥ. Māsā-k āpāḥ kōḥ-āḥ  
*A certain man-to two sons were. There-to-of the-son's his-son father-to*  
 māsā'nā, 'bāḥ, māsā-k hān-āḥ jī jōḥḡ yā ā māsā-k dā.' Āḥ  
*said, 'father, my share-to what property may-come that work-to give.' And*  
 tyaḥ-āḥ tyaḥ-āḥ āpāḥ jōḥḡ vāḥ dāḥ. Tāḥ-āḥ dā-āḥ  
*him-by then-to his-son property having-divided was-given. A few-only days-to*  
 āpāḥ māsāḥ jōḥḡ āpāḥ-āḥ dāḥ dāḥ-āḥ māsāḥ-āḥ. Āḥ  
*his-son all property having-taken after country-to having-started-work, And*  
 tāḥ-āḥ āpāḥ māsāḥ jōḥḡ vāḥ dāḥ. Tyaḥ-āḥ māsāḥ  
*there his-son all property having-squandered was-given. Him-by all*  
 jōḥḡ vāḥ dāḥ, āḥ tāḥ-āḥ māsāḥ dāḥ-āḥ jōḥḡ. Āḥ tāḥ-āḥ  
*property having-wasted was-given, and there against famine fell. And there*  
 tyaḥ-āḥ kḥāḥ-āḥ-āḥ māsāḥ pādāḥ-āḥ jōḥḡ. Āḥ tāḥ-āḥ āḥ tyaḥ-āḥ  
*him-to eating-and-drinking-of great difficulty fell. And there is that country-of*  
 āḥ jōḥ-āḥ gḥāḥ khāḥ-āḥ. Tyaḥ-āḥ tyaḥ-āḥ āpāḥ kḥāḥ-āḥ jōḥḡ  
*one person-of (at)-home remained. Him-by him-to his-son field-to no-one*  
 māsā-k-āḥ hāḥ dāḥ. Pātāḥ jō hāḥ-āḥ kḥāḥ-āḥ āḥ  
*to-keep having-employed was-given. Before what hands out that hands*  
 māsā-kḥāḥ-āḥ khāḥ-āḥ āpāḥ jōḥḡ māsāḥ. Pātāḥ āḥ  
*pleasure-with having-eaten his-son belly would-be-filled. And that one*  
 tyaḥ-āḥ māsāḥ māsāḥ. Tāḥ-āḥ āḥ māsāḥ-āḥ māsāḥ, āḥ māsāḥ hāḥ-āḥ  
*him-to was-obtained not. Then he woman-on came, and to-keep began that,*  
 'māsāḥ hāḥ-āḥ māsāḥ-āḥ khāḥ-āḥ pātāḥ-āḥ māsāḥ  
 'my father-of woman-oncoming arrived-to having-sufficed might-be-spared so-much  
 māsāḥ māsāḥ-āḥ māsāḥ māsāḥ māsāḥ. Māḥ māsāḥ-āḥ māsāḥ  
*bread having-been-obtained I hungry am-dying. I having-various my*  
 hāḥ-āḥ gḥāḥ jōḥḡ māsāḥ tyaḥ-āḥ māsāḥ, 'māsāḥ, tyaḥ-āḥ māsāḥ  
*father-of near go and him-to say, "father, your impudence*

Dōw-nā mī a-yāih kagī; mī mī tō-nā kōfō mban-thōk-lā  
*God-of (by)-we sin merdant; therefore I your son having-called-to-come*  
 hōpō nāh. Mī-lā tō-nā ōk pagōrī chākōr hōw." I-m mban-thōl  
 worthy answer. Me-to your son said several words." So having said  
 to a-hint hōp gōmō gōh. Tō Dōw-nā ōk ōhōh-mī  
 he having-arrived father near went. He at-a-distance is in-the-room-house  
 tyē-nā hōp-nā dōhā. Tyē-lā dōhā pōt-nā tō tyē-nā  
 he father-by was-come. Him-to companion having-come is him-of  
 pōm dōhōhō gōh. I-ai tyē-nā gōh-mī pōh-thōl tyē-nā māk  
 near running went and him-of on-the-mat having-fallen him-by kōr  
 dōhā. Tōwōl kōfōr kō-nā hōp-lā mban-nā, 'hōhō, mī mī  
 was-taken. Then the-son has-come father-to said, 'father, now I  
 tō-nā kōfō mban-thōk-lā hōpō nāh; tō-nā mōr Dōw-nā mī  
 your son to-be-called worthy answer; your in-presence God-of (by)-we  
 a-yāih kagī.' Tōw hōp chākōr-lā hōk mōr-thōl mban-nā,  
 sin was-dont.' But the-father answer-to a-call having-arrived said,  
 'chōng'ōl kōfōhō mō-nā tyē-nā mōg-nā gōhō, hō-mō mōmōl gōh,  
 'good a-robe having-taken he body-on put, hand-on a-rip put,  
 pōmōl pōh gōhō; hōhō-pōp-thōl mōhō kōfō-thōl, hōw  
 fast-on shoes put; having-taken-and-dressed merriment let-a-while. This  
 mō-nā kōfōr mōr gōh thō, is hō pōmōl hōl mō, is  
 my son having-died your son, he now after having-become come; he  
 kōmōl gōh thō, is mōf-nā.' I-ai tyē mōhō hōm  
 having-born-had your son, he is-found.' And they merriment to-do  
 hōf-nāh.  
 hōpō.

Tōg tyē-nā mōhō hōhō hōhō-nā hōhō. Tō gōr pō  
*At-the-time he older son fold-in m.c. He is-home coming*  
 hōm. Tō gōr-nā mōhō mī tōwōl tyē-lā mōhōmō hōpō-thōl mōhō mō.  
 was. He home-of near come then him-to dancing music to-bear come.  
 Tōwōl tyē-nā ōk chākōr-lā hōhōr-thōl hōhōm, 'hōhō hōy chāl  
 Then him-by one answer-to having-called was-called, 'here what going-on  
 thōf-nā?' Tō mban-nā, 'tō-nā hōhō mōhō-mō mōhō, mōmōm tō-nā  
 was?' He said, 'your brother health-is come-is, therefore your  
 hōp mōf-mōm kōm.' He mōf-thōl tyē-lā hōy mō; I-ai ōk  
 father a-robe is-making.' This having-taken him-to enter came; and he  
 gōr-nā hōf-nā. Mōmōm tyē-nā hōp hōhōr mō, mī mōpōr  
 heart-is would-not-go. Therefore he father out came, and exclamation  
 hōt hōf-nā. Kōfōr hōp-lā mban-nā, 'hōhō, dōhō, mī tō-nā hōhō  
 to-while began. The-son father-to said, 'father, now, I your so-many  
 words pōh tō-nā chōhōr kōm, pōm tōm-nā hōhōm hōhōm hōhōm  
 years have-you your service am-doing, but your order today-will





[No. 53.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHANDSHI.

## SPECIMEN II.

## STATEMENT OF A WITNESS.

(DURANT KRAMERS.)

## TRANSLITERATION AND TRANSLATION.

MI pañtā tārkhā-nā śāntkhāyā-nā bājār gayā. MI Chāṭhān  
*I on-the 15<sup>th</sup> month date Śāntkhāyā-of bājār(it) had-gone. I, Chāṭhān*  
 Tāñjī, ānā-ch gāñ-nā gayā. Bājār hat-mā pañtā unā.  
*Tāñjī, the-same carriage-in had-gone. Market-day having-done back on-came.*  
 Dā Nirgajī-nā-jāñ gayā. Wād arhā māl dīnā tārkhā unā.  
*The-day Nirgajī-of-mine went. Ward half māl remained there-up-to (not)-came.*  
 Tā chār apāñ jīyā. Ek chār-nā dāyāñ vārāñ, tā mārā gāñ-nā  
*The āññā across became. One slightly above was-thrown, that my clerk-to*  
 āññā. Chār-nā gāñ-ī) apāñ, Mārā gāñ-ī) āñ Tāñjī-nā gāñ-ī)  
*lit. Tāñjī-by bundle (of)-clerk) was-thrown. My bundle and Tāñjī-of bundle*  
 apāñ. Mārā gāñ-ī)-mānā dāñ āññā, āñ māl, hāññā rapayā tārā  
*was-thrown. My bundle-in-from two mālā, one māl, whole rapayā thirty-three*  
 āñ khāññā āññāñ āñ-āñ rapayā-nā āññā māl  
*and copper-piece English-(māl) two-and-a-half rapayā-of māl-māl properly*  
 āññā. Tāñjī-nā gāñ-ī)-mānā māl āññā khāñ-nā tārāñ āñ, hāññā  
*was-thrown away. Tāñjī-of bundle-in-from six mālā khāñ-of piece three, whole*  
 rapayā āñ āññāñ. Tā-nā hāññā chār rapayā āñ āñ rapayā-nā  
*rapayā were were-thrown-away. That-in whole four rapayā and three rapayā-of*  
 khāññā māl. Ek chār-nā māl mālāñ jārāñ. Mārā tā chār  
*copper was. One slightly more copper was-thrown. Then those three*  
 Nirgajī-nā āññāñ pāññā. Mārā āññā mālāñ āññāñ. Wād  
*Nirgajī-of garden-up-to ran. Then our baggage having-collected to-Ward*  
 gayā. Tāñ pāñ pāññā khāññā hārāñ. Tārāñ tārā chār āññā  
*was-came. Three police post-to information was-made. Then those three persons*  
 mālāñ āññāñ. Mārā tārā-nā gār-wār pāññāñ hārāñ āññā. Tārā  
*at-all were-not. Then by-them hārāñ āññāñ having-placed were-given. Then*  
 tārā hārāññāñ āññā āñ āññā āñ mālāñ mālāñ. Tā chār āñ-nā gār-nā  
*people when came that four mālā hārāñ were-not. Those three our village-of*

mi; in 40 mi-ni huan-ti-ti-ti-ti-ti-ti. Chai-ai jia tsi-ti-ti-ti  
*was; and they mi-to always right-in-are. The-thieves-of place of-I-recognize them*  
 tyi mi-ti-ti in-ti. Mi-ti wai-ti-ti-ti-ti-ti.  
*they would-have-been mi-to. Therefore recognition was-not-plain.*

# FREE TRANSLATION OF THE FOREGOING.

On the fifteenth I had gone to the house of Shih-ti-ti-ti. I and Chai-ti-ti-ti went in the same carriage. After having done marketing we returned. On that day we went to Ning-ti and came so far as half-a-mile from Wai, when we were waylaid by thieves. One of the thieves threw a stone which hit me on the cheek. The thieves unlocked our bundles, both mine and Tsi-ti-ti's. From my bundle they took two miao, a turban, and thirty-three rapier-pieces and two-and-a-half rapier in English copper. From Tsi-ti-ti's bundle they took six miao and three pieces of khat,<sup>1</sup> and seven rapier each, of which four were in whole rapier and three in copper. One of the thieves picked me with a spear.

Then the thieves fled towards the garden of Ning-ti, and we collected our khat and went to Wai. There we made an information to the police master. The thieves were not then present, but he had their house watched. We do not know when they came in. These thieves belong to our village, and I always see them. If I had shown that I recognized the thieves, then they would have killed us, and therefore I did not show any recognition.

<sup>1</sup> System of divisions of the khat-ti, a unit for the Chai.

[ No. 67.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDISI.

## SPECIMEN III.

[DUTTAN SINGH.]

## A POPULAR TALE.

एक बीकरा मिलाके बिचपाने पावत-त । पाव एक दादा एक बीकरानी पछा पुछाहीं  
 जाय ते बीकरानी पावके दीही । तिर बीकराने बिचा करली ते न करली कलटी बाबापकी  
 दीही, ते जाके एक बांभ बस पावके दीह । जा-बमरन पकी ती बीकरा बहा-बहा बीर  
 बीरा बहा बहा-बहा बीरबा बीरबा बीरबा करवा जावा । बीरे एक दाहि ती बीरबाई  
 प्रकाशना । पकी जाके पांछी देवाके सुखाएन बिचारै लई पवा । ती लखना बीरा-बराई  
 बीरबा बस बसना-त । छई लोरी मात-बी पईने पुखाका लोकी बांधीने रखली ती । लोई  
 देवाके ती जाव सुखाएना बिचारैने बांभ ते दादा बी, एक बसत बाकी बावना बरी बाव  
 मिलान कराव । ते देवाके जालि दवा बरी बरी जाव दिके पाके बनावी । ते बसत पुखाका  
 जाय तिरा बाव पावी जाव । जमि बीरने बीर बांभना लम, बाव-बी बाव ते  
 बाव बीर । बीरा, बीरा, बाव बाव बावानी पछा बी जमि दवा बावना बनावी ती  
 पुकावा नही । ते बीरने जाव लम देवा । माव बी, माव बी जमि देवा । ते बा बावना  
 बाव बी ते बसत लोदा ती-बी बाव बीर बावना बनी । बाव बां बाव ते, बाव बां बाव,  
 बीरा, लदा-बिबाबनाती एक बीकरानी पछा ते बीरानी देवा-पाई दीही, लदा-ब ते जावा  
 बावना बनावी, ते लने बाव बाव न देवी, ती बाव ते दवा लने बां बाव बीरी ।





tshā, 'hāks hē, wāp rāwāh' alik. Mō yē mō-pōt  
 was-given, 'good-people O, my statement you-hear. By-me this mother-of  
 pōpō hē yē wāhāt hāh tō-hē mā-yē dō hīg'h  
 hē's even this time (if)-was-taken yet me-to blame would-have-applied  
 nōh. dōh hēh wāg'wā hē, nōh nō rāhāt hōh, hōh  
 nō. So why should-be-said that at-first I young was, at-that-time  
 nōh-mā-hē hē obhō'rā-nō wāh nō obhō'rāh tōh-pōh dōh,  
 the-school-in-from me top-of a-thing by-me having-stolen of her-mother was-given,  
 tōh-nōh yē nōhāt pō'pōy hō'h, nō mā-hē hōh pōh  
 just-at-that-time me me-of shamefacedness (if)-did-done, and me-to a-guinea fruit  
 nō hēh, nō hē yē dōh mā-hē hēh pōpō hōh.  
 not had-given, then to-day this state me-to how obtained would-have-been.'

### FREE TRANSLATION OF THE FOREGOING.

A certain boy went to a school. One day he stole something which belonged to another boy, and brought it to his mother. Instead of punishing the boy as she ought to have done, she approved of his action and gave him a guinea fruit to eat. After that time the boy began to commit greater and greater thefts as he grew up, till at last he was caught in a theft. The Government officers brought him away to be hanged. A crowd of people gathered in order to see the spectacle, and among them was also his mother who was incessantly sobbing and crying. When he caught sight of her, he asked the officers to let him join his mother for a moment. Out of pity they called the mother to him. Then he angrily hit her snuff. Seeing this the people said, 'see, we have wicked this boy in. Even on his way to the gallows he does not fail to commit so great a sin.' Having heard this he retorted, 'good people, listen to my statement. Even if I had now taken my mother's life, no blame would have been attached to me, and I will tell you why. When a small boy I once brought her something which I had stolen from another boy at school. Had she at that occasion punished me, and not given me a guinea fruit, then I should not to-day have come to such a pass.'

The dialect spoken by the Kuz'its of Khazdakh has been referred as Kuz'it or Kuz'itsh. Specimens have been received from Amalner, and they show that the dialect does not differ from ordinary Khazdakh, as will be seen from the Paradig of the Paradig Box which follows.

[ No. 28 ]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP**

**Abstract**

### Re-examine Empirical Evidence

(Detailed Response)

[illegible]

तबय जाणा मोठा चोरीय चोवना चोवता । जात वच-वाच येरेकच कावत जातच ऐक । तबय एक कावचले चोव, ते जात ये । तोंत जाणे जांच, तुला जावना माळ येत ये । जाचि तुला जावले कुपचय येरेकच चिड्या जावुन जाणे मोठा जावले जाणा । तबय लेी मोठा चोवना येरेकच जावना जावना । जा वचत जाणा जात जाणे तबयच जाणे जावना । जा तबय लेी जावले जाणे जावना जाणे ऐक, जो चोवना चोवत जाणा जावले जावले तुला चोवत जाणे चोवत जाणे । जात जावले जाणा चोरीय चोवत जाणे चोरीय चोवत जाणे । जा चोरीयले तुला जावना चोवता चोरीयले-कावत जाणे जावत, जात जो जाणा चोरीयले चोवत जावत जावत लेी । जात जाणे चोवना चोव, ते जा-जात लेी जाचि जावना ये ते लेी जो चोवत तुला ये । जा-ते तुला जावत जा चोवत लेी जाणे येरेकच चिड्या जावुन जो जाणे जावले जाणा लेी चोवत ये ।





**QUAL**

The Dangs State, on the western frontier of Khandesh, had, in 1891, a population of 24,700 souls, 21,700 of whom were stated to speak Dialect. Specimens have been forwarded in that dialect, and one of them, a version of the Parable of the Prodigal Son, will be found below.

The so-called *Ṣāḡī* is almost identical with the current language of Khazakh.

There is a tendency to pronounce an *a* as an *o*. Thus *šā*, a father, is pronounced as *šō*, or rather as *šū*, with the same vowel as that occurring in English 'all', but pronounced through the nose. Similarly *pa*, to run, is pronounced *pū*.

The cerebral *g* is very irregularly used. Thus we find *gaid* and *gaid*, he came; *gig'ed* and *gig'ed*, he began. The pronunciation is probably always that of a dental *g*.

The inflection of nouns and pronouns is the same as in Kikandit. Only the ablative suffix is *dis* and not *thi* or *ti*: *Chas, der-dis*, from a distance.

'I' is not used, but, 'we' *awit* and *ayun*; 'you' *awit*, and so on. *A*, which, is apparently used for all genders. Thus, *A* *awit*, which shares; *A* *kabit*, what-over. The neuter gender is, on the whole, very seldom used. We find neuter forms such as *awit*, all, but usually the masculine, and sometimes also the feminine, is used instead. Thus, *awit* *ayun*, a great old; *awit* *awit* *awit* *awit*, each a thing entered his mind.

The verb *substantive* has the same form as in *Chinook*: *ilux*, *at al*, *he is*. Sometimes, however, *alil* or *he* is used instead.

The inflection of verbs does not call for any remarks. We may only note the *Wortstellung* here, *Ich gehe* ; but *abgehe*, I shall say ; infinitives such as *abgehen*-*Id*, in order to say, etc.

The vocabulary is, to some extent, different from that of Khindell. Compare *šle* a father; *gāh*, a man, used as an.

The specimen which follows is not very correct. It is, however, sufficient to show how closely Dwight agrees with ordinary Kibickoff.

[Rs. 00.]

**INDO-ARYAN FAMILY.**

## CENTRAL GROUP

## REFERENCES

**Revised Title Document**

John Deane Brown

[illegible]



[No. 69.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## KHANDSHI.

SO-CALLED DINKI DIALECT.

(THE DINKI SERIES.)

## TRANSLITERATION AND TRANSLATION.

Kat'm-pak gôhâk dîn pôt vhaat. Tya-kân Uhat pôt kôhâ  
*I-certain man-to too son were. Thus-from the-ponger son father-to*  
 minan lig'ak. 'ba, jî ap'li kar'ind-ak with dâk vhaat is  
*strong began, 'father, which my-son property-of share to-be-given might-to that*  
 mî-lî dâ. Mang kô-nâ tyôhâ ap'li am'ind  
*me-to you-give. Then the/father-by share to his-son property*  
 with dîhî Mang kôhâ-ak Gwa-nâ kîhî pôt ap'li  
*having-fielded was-given. Then few days-in the-ponger son son-son*  
 with-ak kar'ind ap'li gôhâ-kat'vîl yûhandî malâk'war singhî  
*share-of property all together-made-having a-certain country-in having-gone*  
 gayî Taika mîhî'pant-khîl wîg'at, wa ap'li kar'ind ap'li pû kôl  
*went There children-with he-behaved, and his-son property all smooth all*  
 ap'li kîhî. Tya-pî-na ap'li kar'ind-gayî. Mang tû  
*having-spreadered was-thrown. his-son-of all son-spread. Then that*  
 malâk'war mîhî kî pôt Tya-pî-na tya-lî mîhî yûl pûl. Mang  
*country-is great family frîl. Therefore his-to great difficulty frîl. Then*  
 to tû malâk'war yûl gôhâ-pîn jî mîhî. Tû gôhâ-  
*he that country-is out man-to having-gone head. That man-by*  
 tya-lî ap'li gôhâ'ak kôhâ-lî kîhî-nâ kîhî. Taika gôhâ jî  
*his-to his-son son to-ford into-field he-was-applied. There the-son mîhî*  
 kîhî kîhî is kîhî-wa pû kôhâ'ak mîhî mîhî mîhî mîhî  
*something ate that having-eaten belly should-be-filled to his mind-to come;*  
 wa kôl kîhî tya-lî dîhî mîhî. Mang is mîhî-wa kîhî, wa  
*and he-my-son anything his-to was-given not. This is another come, and*  
 mîhî mîhî mîhî. Ap'li, mîhî kîhî gûr mîhî'vîl gôhâ-lî kîhî  
*mind-in to-my began, my father's to-home towards people-to how*  
 pûhâ-kat kîhî'vîl mîhî-wa; wa mîhî is kîhî'vîl mîhî. Mî mî mîhî  
*belly-full head obtained-is; and I then mîhî-tonger dîhî. I see my*  
 kîhî gûr jûn wa tya-lî mîhî'vîl, "arî mîhî kîhî, mî Dîhâ-  
*father-of home shall-go and his-to mîhî-wa. "O my father, by-me God-of*  
 mîhî wa to-nî mîhî mîhî pû kîhî, mî kîhî pû kîhî mî.  
*before and of-that before great dîhî mîhî-wa, I thy are mîhî-wa mîhî.*









Other forms are *sup*, by me; *stava*, by him; *taneyt* (his), to him; *stava-na*, to them. 'Who?' is *stā*, and 'what?' is *stāy*.

**Verbs.**—The present tense of the verb substantive is *as* or *at* in all persons and numbers. The corresponding past tense is *astā*, from *ast*, and *astā*. The plural is *astā* or *astā*, etc.

The present tense of finite verbs ends in *a*. Thus, from *astāva*, to strike, we find,—

Sing. 1. <i>astāva</i>	Plur. 1. <i>astāva</i>
2. <i>astāva</i>	2. <i>astāva, astāva</i>
3. <i>astāva</i>	3. <i>astāva</i>

The form *astāva*, I strike, is perhaps a honorific plural. Forms such as *astāva* and *astāva*, I am, are used as well.

The suffix of the past tense is *t* or *st*. Thus, *gapt*, I, thou, or he, went; *gapt*, we, you, or they, went; *gapt* *hara*, or *hara*, I did. We also find forms such as *gapt-a*, he went; *gapt-i*, it fell. Compare Khandāl.

A perfect and a pluperfect are formed from the past; thus, *astāpā-a*, he has been found; *gapt-ā*, I had gone.

The future of *astāva*, to strike, is inflected as follows:—

Sing. 1. <i>astāva</i>	Plur. 1. <i>astāva, astāva</i>
2. <i>astāva</i>	2. <i>astāva</i>
3. <i>astāva</i>	3. <i>astāva</i>

The imperative is formed as in Gujarātī. Thus, *astā, strike*; *hara, do go*.

Comparative participles are formed by adding the suffixes *i* (*ā*), *ta*, or *va*. Thus, *astā*, having divided; *jata*, having gone. *astāva*, having slain.

For further details the specimens which follow should be consulted.

[No. 70.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### KHANDSAL.

### SPECIMEN I.

Labelled *Dravid*.

(Dumbek Azala.)

बीज एक सुमुख दीन देता बीजा । तेना जलदी बरान बने, बारी, ते बिजलीनी बारी  
मया बाबाय ते व । मया तेन तेकुन देको बारी दिने । अनेन बीजका विजला बाकरी तेने  
बारी जलानदीन पूर सुमुखता बने । बाबि एक एकजवनन बाबीन जलनी बारी बारी । मया  
तेन बाबा बारी-बारी ते देवता बीजेन सुमुख बने । तेकुने तेन जलवन तेकता बारी । लजा  
ते ते देवता एक बहलता बाबाय बाबीन बने । तेन एक तेन सुखा बाबायन बाबाय  
बेकता बारी । लजा सुखा ते बाबा बाता बीजा तेन-म तेन बाबाय बीजा बरान लजा तेन  
बारी । बाबि बीज तेन बारी दिनु बारी । अनेन ते देवता बाबीन बने, बाबा बाबाय  
बिजेन बीजबारी-बारी बरान बाकरी व । बाबि बी सुमुखता बने । बी बारीन बाबाय  
बारी बाबीन, व बीजे बारीन, व बारी, व देवता बिज व बारी बीजेन बाबा बाबीन ।

आत्म-प्रावर्तित्तन लाठी केटी कनकाय कीकली कति, आत्मनी एव भीककरी बायबु कन देव । कनक  
 के कटीन आत्मना बाय-कले कने । कनका ने कली क एतककया केनी बाय केव देकीन कन-  
 कने, आति केव कनकेन केव कनकायि कियी कली, क केव कली केव । कन केटी केनी कने,  
 कली, केकना कियन कन कनका कनकेन कन कन कलीन । आति आत्म-प्रावर्तित्तन लाठी केटी  
 कनकायन की कीकली कति । कन कनकाय आतिना कनकीकनकाय कली, कनकाय कली आतीन केव  
 कली, आति केव कनकाय कली क पाकली कली कली कली । कन आत्म कनकेन कियेन कलीन  
 कनका । कली के कली केटी कने कली, के कलीन कली कली, क कली कली, के कनकेन ।  
 कनका ने कली आत्म कनका कनका ।

के केटी केनी कली केटी केकना कली । कन ने आति कन-कन कनकाय केव कली क क  
 कन कली । कनका कनकाय-कलीन कनका कनकेन केव कनकाय, के कनका क । कनकेन केव  
 कली कली कली कली कली क, आति कनका कली ने कनकाय कने, केव-कली केव कली  
 कनकाय । कनका ने कन कलीन कनकाय कनका । केव-कली केनी कन कलीन कनकाय केव  
 कनकायन कली । कनका केव कनकाय कनका केव कली, केनी, कली कली कली कली कली कली ।  
 आति कली कनका कली कली कली कली कली कली कली कली कली कली कली कली कली ।  
 कनकायनी कलीन कन कन कली केनी कली कली कली । आति केव कली कलीन कनकाय-  
 कली कलीन कली ने के कली केटी कलीन कनका कन केव कन कली कलीन कलीन ।  
 कनका केव कली, केटी कन कलीन कनका कन केव कन कली कलीन कलीन ।  
 कनका केव कली, केटी कन कलीन कनका कन कन कलीन कलीन कलीन क । कली  
 कलीन कनकाय कनका केव कली । कनका कली के कली कली कली के कलीन कली  
 कलीन कनकाय कनका केव कली ।

[No. 70.]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

## KOLYMESL.

## SPECIMEN I.

RABULAT DIALECT

(DORRANCE ABOLA.)

## TRANSLITERATION AND TRANSLATION.

Kin ik mikam-na dān hōh hōh. Tō-nō dāk'tō hīp-na mōnō,  
*Certain one wants to see some work. Then-is the younger father-to said,*  
 'hīpō, jō [hīp'tō-nō wīp ma-nō dōnōn tō dā.' Māg tō-na tō-hm-na  
 'father, what property-of share me-to to-come that give' Then him-by to-them  
 pōit wīp dīhō. Māgna dōp'tō dīvō-nō dāk'tō hīp  
 mōhō hōpō-dīvōdōn wō-pōm. Thō a-fōm dōpō-tō thō-pōmōr wō  
 wōmō jōhō-kōmō dōr mōhō-nō pōt. Ānī tōhō mōhō-pōmō.  
 all together-having-made a-far into country went. And there corresponding-with  
 wīgō aq'tō mōpōtī wīhō Māg tō-na wīgō  
 hōpō-tōmōd hō-mō mōhō wō-sqōndōd. Thō him-by all  
 khōchō-wōt tō dō-nō mōhō dōhō pōt. Tō-nōpō thō-nō a-fōm  
 hōpō-sqōdōn thō country-to great famine fell. That-coming-to him-to difficulty  
 pō'tō hīp. Thōhō tō tō dō-nō tō grōhōthō-nō pōhō jīn  
 to-fall began. Thō tō thō country-to one grōhōthō-nōf wōr hōpō-pōm  
 nōt. Tō-nō wō thō-nō dāk'tō dōhō'nō āp'tō tō-nō dōhō. Thōhō  
 hōd. Him-by also him pōt to-fall hō-mō fōd-into wō-wōt. Thō  
 dāk'tō jō mōpō hōhō hōhō thō-wōt tō-nō āp'tō pōt khōpō  
 some which look coming wōr thō-āpō him-by hō-mō hōpō shōdō-hō-fōd  
 wō thō-nō wīhō. Ānī hōmō thō-nō hōhō dōhō nōt. Māgna  
 wō thō-tō tō-ōccurrōd, and by-āpō-one thō-to anything wō-pōm wōt. Thō  
 tō wōhō-nō Ānī mōhō, 'mōhō hīp-nō hōhō mōhōhō-hōmō  
 hō mōmōmō hōpō-cōmō said, 'my father-from how-many accounts-to  
 hōmō-pōt hōhō'nō wō. Ānī wō hōhō-hōmō mōhō. Mī wīhō āp'tō  
 enough heard is. And I hunger-from am-āpōp. I hōpō-pōmō mō-pō  
 hīp-nō-hōhō jīn. wō thō-nō mōhō, "hō hīpō, mōt dō-nō vīnōh  
 father-of-āpōr mō-pō, and him-to-also shōdō-āpō, "O father, hō-mō Gōd-of āpōm  
 wō thō shōdō pōp hōhō; āpō-hōmō thō hōpō mōhō-wīn jōp'tō nōt,  
 and ā-fōr bōfōr thō tō-mōhō; to-day-from thō mō tō-hō-nōdōd āt mōmō,  
 āpōt tō mōhōhō dōhōhō mō-mō thōr." "Hōmō tō wīhō āp'tō  
 āpō-mō wō āpōmō lōhō mōtō hōpō." Thō hō hōpō-pōmō hō-mō  
 hīp-hōhō pōt. Thōhō tō hōhō wō hōhō-nō tō-nō hīp tō-nō dōhōhō  
 father-to wōt. Thō hō fōr tō mōmō-hōhō hō father hōmō hōpō-pōm  
 hō-wīhō, ānī tō-nō dōhō. tō-nō gōhō-nō mōhō pōhō wō  
 ā-mōdō, and him-by hōpō-pōmō him-of wōhō-mōhō mōhōpō mō-pōt and



[No. 71.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KULINDĪ.

SPECIMEN II.

Radical Dialect.

(Dialectic Hindustani.)

दीन नम दीन पोछा नीता । दीन बस-बसि बचानी बापनी बाबन, बाबा,  
 मायी बिबो व । बहुत बाबनी बिबनी बोबनी बाबुन दिनी । बीसा दिवस से बचानी  
 बाबनी बिबनी लेवेन दुबका बाब बाबन । बाबो नम बाबनी बिबनी बबनी कबानी । वा  
 दिबिनी देवी कुने नीन नम बीसी बाब बनि । बाब बनिन सेबानी बोबी बाबनी बेबाबन  
 बनी । बीनन दुबकाय नम बाबन रनि । तेन दुबक, दुबकाय बिने । सेबान तेन दुबकाय बीसी  
 बाबन तेन बीसी देवी न बाबनी बाबनी बबनी । नम तेन से बी देवी बाबनी । बीसा-बी  
 बीसा बबनी तेना बाबुन बनिन । बाबुन बाब बाबन बीबाब व तेना बाबन देवा बनीन  
 बबनी । बी बाबान बबनी बाबी बनिन । त बाबनी बाब-बनी बाबन बाबुन बाबा देवना बाबि  
 बाबी बाब बाबनन करे । बी बाबी बीबनी बबनी-बाब बीबनी बाबी रनि बनि । नू बाबनी  
 बाबुन बाबनी बाबनन । बाबी बिबाब बाबन बाबन बाब-बनी बाब । ते बाबनन बाबन  
 बाबनी देवि । तेन बाब बाब बाबन बीबनी बाब-बा बाब बाब व तेन बाबनी देवी ।

[No. 71.]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDESI.

## SPECIMEN II.

RANJAN BHASIN.

(DORMANT BUDHATA.)

## TRANSLITERATION AND TRANSLATION.

Kha-ñā ān pō'gā lāh. Dā-jāh-mān lāhān hāp-nā mānā.  
*Certain two men were. Two-men-among the-father-to said,*  
 "lāhā, māñā hān ān" Mānān hāp-nā jū'gā dāh-nā  
 'father, my share please' Therefore the-father-by property both-to  
 wāhān āh. Tāhā dīnā ā lāhān ā'gā jū'gā  
 having-divided money, a few days-in that younger his-own property  
 Mā dā'gā gā gān. Tāhā gā ā'gā jū'gā  
 having-taken another to-own went. There having-gone his-own property  
 dāh-nā āh. Tā dīh-nā pāhā kārāhā hā, māñā  
 pleasure-with concerned. This way-in money spent having-taken, then  
 māñā hāy pāhā. Kāy pāhā dāh-nā māñā mānān pāhāhā  
 a great famine fell. Famine had-fallen so-that account great suffering-of difficulty  
 pāhā. Māñān dā'gā-nā gāh jūn rāhā. Tānā dāhā rāhān  
 fell. Then another's house having-gone to-own. Shortly since to-own  
 gāh. Tāhā tānā dāh-nā hāhā hāhā hān hāhā hāhā  
 man-hat. He him-to since-by house having-taken and house of-had-given  
 tā hāhā-nā hāhā āh. Pān tānā tāhā hāhā māñā.  
 then gladness-with came would-have-been. But him-to that-own corruption not.  
 Tāhā āhā āhā'gā. Tāhā āpā mānā, 'ā'gā hāp-jānā  
 Therefore you were-opened. Then in(-himself) said, 'my-own father-own  
 māhān nā, āhā-jānā pāhā nā. pāhā. Mā jūhān  
 opened are, then-own money having-been-opened will-be-enough. I have  
 āhā māhāhā. Tā āhā hāp-hāhā jūn mānā, "lāhā, Dā-nā  
 hungry am-lying. So now father-to having-gone shall-say, 'father, God-of  
 āhā tātā pāhā ā'gāhā hāhā. Mā tātā pō'gā ā'gā-nā hāhā-nā dāhā  
 and thy great feast I-let. I thy am having-on taking-of' of  
 āhā māhā. Tā ā'gā māñā dāhāhā āhāhā." Āhā māñā hāhā  
 am not. Then thy-own a-labourer this treat." So thought having-made  
 ā'gā hāp-hāhā āhā. Tā āhā hāp-nā dāh-nā dāhā, tānā  
 his-own father-to came. He while-coming the-father-by far-from was-own, him-to  
 dāhā āhā. ā'gā pō'gā-nā gāh-nā hāhā gāhā nā tānā māñā  
 pāhā came, his-own away of on-the-way hand was-gut and him-to his  
 lāhā.  
 concluded.





# SENTENCES IN BHILI AND KHÄNDÛT.

English (English).	English (English).	English.
He . . . . .	He . . . . .	1. He.
She . . . . .	She . . . . .	2. She.
Th . . . . .	Th . . . . .	3. Th.
Ch . . . . .	Ch . . . . .	4. Ch.
Ph . . . . .	Ph . . . . .	5. Ph.
Sw, chh . . . . .	Sw . . . . .	6. Sw.
Sw . . . . .	Sw . . . . .	7. Sw.
Ap . . . . .	Ap . . . . .	8. Ap.
W . . . . .	W . . . . .	9. W.
D . . . . .	Dh . . . . .	10. D.
Th . . . . .	Th . . . . .	11. Th.
Ph . . . . .	Ph . . . . .	12. Ph.
Ph . . . . .	Ph . . . . .	13. Ph.
Ph . . . . .	Ph . . . . .	14. Ph.
Ph . . . . .	Ph . . . . .	15. Ph.
Ph . . . . .	Ph . . . . .	16. Ph.
Ph . . . . .	Ph . . . . .	17. Ph.
Ph . . . . .	Ph . . . . .	18. Ph.
Ph . . . . .	Ph . . . . .	19. Ph.
Ph . . . . .	Ph . . . . .	20. Ph.
Ph . . . . .	Ph . . . . .	21. Ph.
Ph . . . . .	Ph . . . . .	22. Ph.
Ph . . . . .	Ph . . . . .	23. Ph.
Ph . . . . .	Ph . . . . .	24. Ph.
Ph . . . . .	Ph . . . . .	25. Ph.

English.	Male (Sinhala).	Male (Tamil).	Male (Canton).
21. He . . .	Tu, uo, i, gā	Tū, vī, uō	Fū, pū, ō
22. Of him . . .	(Ū)gānā, (ŷ)ānā, gānā	Ū, vānā, vānānā, nānā	Fūnānā, ūnā, ōnā, nānā
23. His . . .	(Ū)gānā, (ŷ)ānā, gānā	Ū, vānā, vānānā, nānā	Fūnānā, ūnā, ōnā, nānā
24. They . . .	Tū, i, vī, gā	Tū, vī	Tū, ū
25. Of them . . .	Vānānā, pānā	Vānānā, pānā	Tūnānā, ūnā
26. Their . . .	Vānānā, pānā	Vānānā, pānā	Tūnānā, ūnā
27. Good . . .	Ādā	Ādā	Ādā
28. Bad . . .	Ūp, pū	Pū	Ūp
29. Name . . .	Nā, nānā	Nā, nānā	Nā
30. Eye . . .	Ān, ān	Ān, ān	Ān
31. Mouth . . .	Ūp, ūp	Ūp, ūp, (nā)ŷ, nāŷ	Ūp
32. Teeth . . .	Ūn, ūn	Ūn, ūn	Ūn
33. Ear . . .	Ān, ān	Ān, ān	Ān
34. Hair . . .	Vā, vāp	Vā	Vānā
35. Head . . .	Ūn, nānā	Ūn, nānā	Ūn
36. Tongue . . .	Ān	Ān	Ān
37. Belly . . .	Pū, ŷp	Pū	Ūp
38. Back . . .	Ūn, ūp	Ūn, ūn, ūn	Ūn, ūp
39. Feet . . .	Ūn, ūp	Ūn, ūp	Ūn
40. Hand . . .	Ūn	Ūn	Ūn
41. Mind . . .	Ūp	Ūp	Ūn
42. Father . . .	Ān, āp, ū, ān	Ān, ān, āp, ūn	Āp
43. Mother . . .	Ā, ān	Ā, ān	Ā
44. Brother . . .	Ūn	Ūn	Ūn
45. Sister . . .	Ū, ūn, ūn	Ū, ūn, ūn	Ūn
46. Son . . .	Ān	Ān	Ūn
47. Woman . . .	Ūn, ūp	Ūn, ūp	Ūn

Standard (Standard)	Exposure (Standard)	English
Ta . . . . .	Ta . . . . .	26. Ta.
Ta-ra, tyra . . . . .	Ty-ra . . . . .	27. Ty-ra.
Ta-ra, tyra . . . . .	Ty-ra . . . . .	28. Ra.
Ta . . . . .	Ty: ra . . . . .	29. Ty.
Ty-ra, ty-ra . . . . .	Ty-ra . . . . .	30. Of Ra.
Ty-ra, ty-ra . . . . .	Ty-ra . . . . .	31. Ty.
Ra . . . . .	Ra . . . . .	32. Ra.
Ty, ty . . . . .	Ty . . . . .	33. Ty.
Ra . . . . .	Ra . . . . .	34. Ra.
Ty, ty . . . . .	Ty . . . . .	35. Ty.
Ty, ty . . . . .	Ty . . . . .	36. Ty.
Ty, ty . . . . .	Ty . . . . .	37. Ty.
Ty, ty . . . . .	Ty . . . . .	38. Ty.
Ty, ty . . . . .	Ty . . . . .	39. Ty.
Ty, ty . . . . .	Ty . . . . .	40. Ty.
Ty, ty . . . . .	Ty . . . . .	41. Ty.
Ty, ty . . . . .	Ty . . . . .	42. Ty.
Ty, ty . . . . .	Ty . . . . .	43. Ty.
Ty, ty . . . . .	Ty . . . . .	44. Ty.
Ty, ty . . . . .	Ty . . . . .	45. Ty.
Ty, ty . . . . .	Ty . . . . .	46. Ty.
Ty, ty . . . . .	Ty . . . . .	47. Ty.
Ty, ty . . . . .	Ty . . . . .	48. Ty.
Ty, ty . . . . .	Ty . . . . .	49. Ty.
Ty, ty . . . . .	Ty . . . . .	50. Ty.
Ty, ty . . . . .	Ty . . . . .	51. Ty.
Ty, ty . . . . .	Ty . . . . .	52. Ty.
Ty, ty . . . . .	Ty . . . . .	53. Ty.
Ty, ty . . . . .	Ty . . . . .	54. Ty.
Ty, ty . . . . .	Ty . . . . .	55. Ty.
Ty, ty . . . . .	Ty . . . . .	56. Ty.
Ty, ty . . . . .	Ty . . . . .	57. Ty.
Ty, ty . . . . .	Ty . . . . .	58. Ty.
Ty, ty . . . . .	Ty . . . . .	59. Ty.
Ty, ty . . . . .	Ty . . . . .	60. Ty.
Ty, ty . . . . .	Ty . . . . .	61. Ty.
Ty, ty . . . . .	Ty . . . . .	62. Ty.
Ty, ty . . . . .	Ty . . . . .	63. Ty.
Ty, ty . . . . .	Ty . . . . .	64. Ty.
Ty, ty . . . . .	Ty . . . . .	65. Ty.
Ty, ty . . . . .	Ty . . . . .	66. Ty.
Ty, ty . . . . .	Ty . . . . .	67. Ty.
Ty, ty . . . . .	Ty . . . . .	68. Ty.
Ty, ty . . . . .	Ty . . . . .	69. Ty.
Ty, ty . . . . .	Ty . . . . .	70. Ty.
Ty, ty . . . . .	Ty . . . . .	71. Ty.
Ty, ty . . . . .	Ty . . . . .	72. Ty.
Ty, ty . . . . .	Ty . . . . .	73. Ty.
Ty, ty . . . . .	Ty . . . . .	74. Ty.
Ty, ty . . . . .	Ty . . . . .	75. Ty.
Ty, ty . . . . .	Ty . . . . .	76. Ty.
Ty, ty . . . . .	Ty . . . . .	77. Ty.
Ty, ty . . . . .	Ty . . . . .	78. Ty.
Ty, ty . . . . .	Ty . . . . .	79. Ty.
Ty, ty . . . . .	Ty . . . . .	80. Ty.
Ty, ty . . . . .	Ty . . . . .	81. Ty.
Ty, ty . . . . .	Ty . . . . .	82. Ty.
Ty, ty . . . . .	Ty . . . . .	83. Ty.
Ty, ty . . . . .	Ty . . . . .	84. Ty.
Ty, ty . . . . .	Ty . . . . .	85. Ty.
Ty, ty . . . . .	Ty . . . . .	86. Ty.
Ty, ty . . . . .	Ty . . . . .	87. Ty.
Ty, ty . . . . .	Ty . . . . .	88. Ty.
Ty, ty . . . . .	Ty . . . . .	89. Ty.
Ty, ty . . . . .	Ty . . . . .	90. Ty.
Ty, ty . . . . .	Ty . . . . .	91. Ty.
Ty, ty . . . . .	Ty . . . . .	92. Ty.
Ty, ty . . . . .	Ty . . . . .	93. Ty.
Ty, ty . . . . .	Ty . . . . .	94. Ty.
Ty, ty . . . . .	Ty . . . . .	95. Ty.
Ty, ty . . . . .	Ty . . . . .	96. Ty.
Ty, ty . . . . .	Ty . . . . .	97. Ty.
Ty, ty . . . . .	Ty . . . . .	98. Ty.
Ty, ty . . . . .	Ty . . . . .	99. Ty.
Ty, ty . . . . .	Ty . . . . .	100. Ty.

English.	Hill (Hakkarva).	Hill (Hak).	Hill (Hak).
23. Wife . . . .	Hak	Hak <sup>1</sup> , ind	Hakwa
24. Child . . . .	Hak, wip <sup>1</sup>	Hak, wip <sup>1</sup>	Chak
25. Son . . . .	Hak, wip <sup>1</sup> , Hak	Hak, wip <sup>1</sup> , Hak	Hak <sup>1</sup>
26. Daughter . . . .	Hak, Hak	Hak, Hak	Hak <sup>1</sup> , Hak <sup>1</sup>
27. Here . . . .	—	—	Hak <sup>1</sup> Hak <sup>1</sup>
28. Tomorrow . . . .	Kamaya	Kamaya	Hak <sup>1</sup> Hak <sup>1</sup>
29. Elephant . . . .	Hak <sup>1</sup>	Hak <sup>1</sup>	Hak <sup>1</sup> Hak <sup>1</sup>
30. Red . . . .	Hak <sup>1</sup> Hak <sup>1</sup>	Hak <sup>1</sup> Hak <sup>1</sup>	Hak <sup>1</sup>
31. Tree . . . .	Hak, Hak	Hak, Hak	Hak <sup>1</sup>
32. Sun . . . .	Hak <sup>1</sup> Hak <sup>1</sup> , [Hak]	Hak, [Hak]	Hak
33. Moon . . . .	Hak <sup>1</sup> Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> Hak <sup>1</sup>	Hak <sup>1</sup>
34. Star . . . .	Hak	Hak	Hak <sup>1</sup>
35. Fire . . . .	Hak, Hak <sup>1</sup>	Hak, Hak <sup>1</sup>	Hak
36. Water . . . .	Hak	Hak	Hak
37. Rain . . . .	Hak, Hak, Hak	Hak, Hak, Hak	Hak
38. Snow . . . .	Hak, Hak	Hak, Hak	Hak <sup>1</sup>
39. Ice . . . .	Hak, Hak, Hak	Hak, Hak, Hak	Hak
40. Fog . . . .	Hak <sup>1</sup>	Hak <sup>1</sup>	Hak <sup>1</sup>
41. Sea . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
42. Earth . . . .	Hak <sup>1</sup>	Hak <sup>1</sup>	Hak <sup>1</sup>
43. Wind . . . .	Hak <sup>1</sup>	Hak <sup>1</sup>	Hak <sup>1</sup>
44. Cloud . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
45. Star . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
46. Sun . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
47. Moon . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
48. Ice . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
49. Fog . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
50. Sea . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
51. Earth . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
52. Wind . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
53. Cloud . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
54. Star . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
55. Sun . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
56. Moon . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
57. Ice . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
58. Fog . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
59. Sea . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
60. Earth . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
61. Wind . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
62. Cloud . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
63. Star . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
64. Sun . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
65. Moon . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
66. Ice . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
67. Fog . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
68. Sea . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
69. Earth . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
70. Wind . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
71. Cloud . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
72. Star . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
73. Sun . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
74. Moon . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
75. Ice . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
76. Fog . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
77. Sea . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
78. Earth . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
79. Wind . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
80. Cloud . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
81. Star . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
82. Sun . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
83. Moon . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
84. Ice . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
85. Fog . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
86. Sea . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
87. Earth . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
88. Wind . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
89. Cloud . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
90. Star . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
91. Sun . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
92. Moon . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
93. Ice . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
94. Fog . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
95. Sea . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
96. Earth . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
97. Wind . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
98. Cloud . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
99. Star . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>
100. Sun . . . .	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup> , Hak <sup>1</sup>	Hak <sup>1</sup>

Chinuk (Chinuk)	Kw'wá (Kw'wá)	English
Ek, amak, ká'ka	Kw'á	62. Wife.
En, ákaka	En	63. Child.
Épka, ákaka	Épka	64. Son.
Épka, póp	Épka	65. Daughter.
Ókka, póp	Ókka	66. Son.
En-ák, ákaka	Kw'wá	67. Daughter.
En-ák, ákaka	Kw'wá	68. Daughter.
En	En	69. Son.
En-ák, ákaka	Kw'wá	70. Son.
En	En	71. Son.
En-ák, ákaka	Kw'wá	72. Son.
En	En	73. Son.
En-ák, ákaka	Kw'wá	74. Son.
En	En	75. Son.
En-ák, ákaka	Kw'wá	76. Son.
En	En	77. Son.
En-ák, ákaka	Kw'wá	78. Son.
En	En	79. Son.
En-ák, ákaka	Kw'wá	80. Son.
En	En	81. Son.
En-ák, ákaka	Kw'wá	82. Son.
En	En	83. Son.
En-ák, ákaka	Kw'wá	84. Son.
En	En	85. Son.
En-ák, ákaka	Kw'wá	86. Son.
En	En	87. Son.
En-ák, ákaka	Kw'wá	88. Son.
En	En	89. Son.
En-ák, ákaka	Kw'wá	90. Son.
En	En	91. Son.
En-ák, ákaka	Kw'wá	92. Son.
En	En	93. Son.
En-ák, ákaka	Kw'wá	94. Son.
En	En	95. Son.
En-ák, ákaka	Kw'wá	96. Son.
En	En	97. Son.
En-ák, ákaka	Kw'wá	98. Son.
En	En	99. Son.
En-ák, ákaka	Kw'wá	100. Son.

English.	Rom (Chetsewale).	Rom (Gha).	Rom (Jahar).
80. Come . . .	Aw . . . . .	Aw . . . . .	Aw-jh . . . . .
81. Eat . . .	Mu, lu . . . . .	Mu, lu . . . . .	Mu . . . . .
82. Head . . .	Up, uhi ha . . . . .	Up, uhi ha . . . . .	Uhi ha-jh . . . . .
83. He . . .	Ha, gahar . . . . .	Ha, gahar . . . . .	Ha . . . . .
84. He . . .	Ah, li . . . . .	Ah, li . . . . .	Ha . . . . .
85. He . . .	Tah, ah . . . . .	Tah, ah . . . . .	Wah-jh . . . . .
86. Up . . .	Upa, upa, mishi . . . . .	Upa, upa, mishi . . . . .	Upa . . . . .
87. How . . .	Kah, pih . . . . .	Kah, pih . . . . .	Kah . . . . .
88. How . . .	Kah . . . . .	Kah . . . . .	Kah . . . . .
89. How . . .	Kah, kah, ah . . . . .	Kah, kah, kah . . . . .	Kah . . . . .
90. How . . .	Pih, kah . . . . .	Pih, kah . . . . .	Kah . . . . .
91. How . . .	Wah, pih, kah . . . . .	Wah, pih, kah . . . . .	Kah . . . . .
92. How . . .	Kah, kah . . . . .	Kah, kah . . . . .	Kah . . . . .
93. What . . .	ah . . . . .	ah . . . . .	Kah, kah, kah, ah . . . . .
94. Why . . .	Kah . . . . .	Kah, kah, kah kah . . . . .	ah . . . . .
95. And . . .	Ha, ah . . . . .	Ha, ah . . . . .	Tah, ah . . . . .
96. And . . .	Pa, pa . . . . .	Pa, ah . . . . .	Pa . . . . .
97. It . . .	ah . . . . .	ah . . . . .	ah . . . . .
98. Yes . . .	Ha, ah-ah . . . . .	Ha, ah, kah . . . . .	Ha . . . . .
99. No . . .	Ha, ah, ah . . . . .	Ha, ah, ah . . . . .	Ha . . . . .
100. Ah . . .	Aw-ha, ah-ah . . . . .	Aw-ha, ah-ah, kah . . . . .	Aw-ha . . . . .
101. A . . .	Aw, ah . . . . .	Aw . . . . .	Aw . . . . .
102. A . . .	Aw-ha . . . . .	Aw-ha, ah, ah . . . . .	Aw-ha . . . . .
103. A . . .	Aw-ha . . . . .	Aw-ha . . . . .	Aw-ha . . . . .
104. A . . .	Aw-ha, ah-ha . . . . .	Aw-ha . . . . .	Aw-ha . . . . .
105. A . . .	Ha . . . . .	Ha . . . . .	Ha . . . . .
106. A . . .	Aw . . . . .	Aw . . . . .	Aw . . . . .

Chinese (Hanzi)	Chinese (Hanzi)	English
Tū . . . . .	Tū . . . . .	81. Tuna.
Mā . . . . .	Mā . . . . .	82. Tash.
Uūst-ūst . . . . .	Uū . . . . .	83. Tazal.
Khē . . . . .	Khē . . . . .	84. Tā.
Uū . . . . .	Uū . . . . .	85. Tān.
Tūi, tūi . . . . .	Tū . . . . .	86. Tān.
Wū . . . . .	Wū . . . . .	87. Tāp.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	88. Tān.
Khāi . . . . .	Khāi . . . . .	89. Tān.
Hāi . . . . .	Hāi . . . . .	90. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	91. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	92. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	93. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	94. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	95. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	96. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	97. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	98. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	99. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	100. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	101. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	102. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	103. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	104. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	105. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	106. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	107. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	108. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	109. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	110. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	111. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	112. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	113. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	114. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	115. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	116. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	117. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	118. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	119. Tān.
Hūyā, pūst . . . . .	Hūyā, pūst . . . . .	120. Tān.



English	First (Declension)	Sub (2d)	Super (3d)
107. Of father	Ātā- <i>us</i> (gen.)	Ātā- <i>us</i> (- <i>us</i> , - <i>us</i> )	Ātā- <i>us</i> (- <i>us</i> )
108. To father	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i> (- <i>us</i> )
109. From father	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i> (- <i>us</i> )
110. A daughter	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
111. Of a daughter	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
112. To a daughter	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
113. From a daughter	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
114. Two daughters	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
115. Daughters	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
116. Of daughters	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
117. To daughters	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
118. From daughters	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
119. A good man	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
120. Of a good man	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
121. To a good man	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
122. From a good man	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
123. Two good men	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
124. Good men	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
125. Of good men	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
126. To good men	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
127. From good men	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
128. A good woman	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
129. A bad thing	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
130. Good women	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
131. A bad girl	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
132. Good	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>
133. Better	Ātā- <i>us</i>	Ātā- <i>us</i>	Ātā- <i>us</i>

Wuyue (Hakka)	Forlun (Hakka)	English
Hap-ai . . . . .	Hap-ai-ai . . . . .	107. Of fathers.
Hap-ai . . . . .	Hap-ai-ai . . . . .	108. To fathers.
Hap-ai-jaw'hi . . . . .	Hap-ai-ai . . . . .	109. From fathers.
Pin (p'hiak'hi) . . . . .	Ap'hi . . . . .	110. A daughter.
Pin-ai . . . . .	Ap'hi-ai . . . . .	111. Of a daughter.
Pin-ai . . . . .	Ap'hi-ai . . . . .	112. To a daughter.
Pin-jaw'hi . . . . .	Ap'hi-pai . . . . .	113. From a daughter.
Pin-pai (p'hiak'hi) . . . . .	Pin-pai . . . . .	114. Two daughters.
Pin (p'hiak'hi) . . . . .	Ap'hi . . . . .	115. Daughters.
Pin-ai . . . . .	Ap'hi-ai . . . . .	116. Of daughters.
Pin-ai . . . . .	Ap'hi-ai . . . . .	117. To daughters.
Pin-jaw'hi . . . . .	Ap'hi-pai . . . . .	118. From daughters.
Ching'hi miao . . . . .	Hia'hi miao . . . . .	119. A good son.
Ching'hi miao-ai . . . . .	Hia'hi miao-ai . . . . .	120. Of a good son.
Ching'hi miao-ai . . . . .	Hia'hi miao-ai . . . . .	121. To a good son.
Ching'hi miao-jaw'hi . . . . .	Hia'hi miao-pai . . . . .	122. From a good son.
Two ching'hi miao . . . . .	Two hia'hi miao . . . . .	123. Two good sons.
Ching'hi miao . . . . .	Hia'hi miao . . . . .	124. Good sons.
Ching'hi miao-ai . . . . .	Hia'hi miao-ai . . . . .	125. Of good sons.
Ching'hi miao-ai . . . . .	Hia'hi miao-ai . . . . .	126. To good sons.
Ching'hi miao-jaw'hi . . . . .	Hia'hi miao-pai . . . . .	127. From good sons.
Ching'hi lai . . . . .	Hia'hi hia'hi-miao . . . . .	128. A good woman.
Hia'hi-pai . . . . .	Hia'hi (pai'hi) : ap'hi-pai . . . . .	129. A bad boy.
Ching'hi lai . . . . .	Hia'hi hia'hi-miao . . . . .	130. Good women.
Hia'hi-pai . . . . .	Hia'hi (pai'hi) : ap'hi-pai . . . . .	131. A bad girl.
Ching'hi . . . . .	Ching'hi . . . . .	132. Good.
Three ching'hi (better than Hia'hi).	Three ching'hi . . . . .	133. Better.

English.	Form (Pictographic).	Form (Kana).	Mean (Chinese).
126. Feet . . .	Kakashi-kashi	Kakashi-kashi	Feet (shiro)
127. High . . .	Tai . . . . .	Tai . . . . .	High . . . . .
128. High . . .	Wagaji-kai . . .	Wagaji-kai . . .	Two-the high . . .
127. High . . .	Kakaji-kai . . .	Kakaji-kai . . .	Feet high . . .
129. A house . . .	Kashi-kashi . . .	Kashi-kashi . . .	It's house . . .
129. A house . . .	Kashi . . . . .	Kashi . . . . .	It's house . . .
130. House . . .	Kashi-kashi . . .	Kashi-kashi . . .	House (shiro) high . . .
131. House . . .	Kashi-yo . . . . .	Kashi-yo . . . . .	House (shiro) high . . .
132. A hill . . .	Kai, kashiro-yo . . .	Kai, kashiro-yo . . .	It's house . . .
133. A hill . . .	Tai, tai, yai . . .	Tai . . . . .	It's yai . . .
134. Hill . . .	Kai, kashiro-yo . . .	Kai . . . . .	House (shiro) high . . .
135. Hill . . .	Tai-kashi-yo . . .	Tai . . . . .	House (shiro) yai . . .
136. A hill . . .	Kashi, kashi . . .	Kashi, kashi . . .	It's house . . .
137. A hill . . .	Kashi . . . . .	Kashi . . . . .	It's house . . .
138. Hill . . .	Kashi, kashi . . .	Kashi, kashi . . .	House (shiro) high . . .
139. Hill . . .	Kashi-yo . . . . .	Kashi-yo . . . . .	House (shiro) high . . .
140. A hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	It's house . . .
141. A hill . . .	Kashi, yai, yai . . .	Kashi, yai, yai . . .	It's house . . .
142. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
143. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
144. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
145. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
146. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
147. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
148. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
149. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
150. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
151. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
152. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
153. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
154. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
155. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
156. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
157. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
158. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
159. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
160. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
161. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
162. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
163. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
164. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
165. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
166. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
167. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
168. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
169. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
170. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
171. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
172. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
173. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
174. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
175. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
176. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
177. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
178. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
179. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .
180. Hill . . .	Tai-kashi-yo . . .	Tai-kashi-yo . . .	House (shiro) high . . .



English	Pinyin (phonetic)	Spelling (Pinyin)	Spelling (Pinyin)
141. They are . . .	Wǎ jiē (or jī)	Wǎ jiē . . .	Tā men . . .
142. I was . . .	Wǒ wǎi . . .	Wǒ wǎi . . .	Wǒ wǎi . . .
143. They went . . .	Tā men . . .	Tā men . . .	Tā men . . .
144. He was . . .	Tā wǎi . . .	Tā wǎi . . .	Tā wǎi . . .
145. We were . . .	Wǒ men . . .	Wǒ men . . .	Wǒ men . . .
146. You were . . .	Nǐ wǎi . . .	Nǐ wǎi . . .	Nǐ wǎi . . .
147. They were . . .	Wǒ men (jīn, wǎi)	Wǒ men . . .	Tā men . . .
148. He . . .	Tā . . .	Tā . . .	Tā . . .
149. We he . . .	Wǒ men . . .	Wǒ men . . .	Wǒ men . . .
150. They . . .	Tā men . . .	Tā men . . .	Tā men . . .
151. Having been . . .	Wǒ men . . .	Wǒ men . . .	Wǒ men . . .
152. I may be . . .	Wǒ kě, kě yǒu	Wǒ kě, kě yǒu . . .	Wǒ kě, kě yǒu . . .
153. I shall be . . .	Wǒ kě, kě yǒu	Wǒ kě, kě yǒu . . .	Wǒ kě, kě yǒu . . .
154. I should be . . .	Wǒ kě, kě yǒu	Wǒ kě, kě yǒu . . .	Wǒ kě, kě yǒu . . .
155. Run . . .	Chāo, chāo . . .	Chāo, or chāo (and/or through)	Chāo . . .
156. To beat . . .	Chāo, chāo . . .	Chāo . . .	Chāo . . .
157. Having . . .	Chāo, chāo . . .	Chāo . . .	Chāo . . .
158. Having been . . .	Chāo, chāo . . .	Chāo . . .	Chāo . . .
159. I beat . . .	Wǒ chāo (1-2)	Wǒ chāo (1-2) . . .	Wǒ chāo . . .
160. They beat . . .	Tā men (1-2)	Tā men (1-2) . . .	Tā men . . .
161. He beat . . .	Tā chāo (1-2)	Tā chāo (1-2) . . .	Tā chāo . . .
162. We beat . . .	Wǒ men (1-2), and	Wǒ men (1-2) . . .	Wǒ men . . .
163. You beat . . .	Nǐ men (1-2)	Nǐ men (1-2) . . .	Nǐ men . . .
164. They beat . . .	Tā men (1-2)	Tā men (1-2) . . .	Tā men . . .
165. I beat (Fast Beat)	Wǒ chāo (1-2) (or chāo, or	Wǒ chāo (1-2) (or chāo, or	Wǒ chāo . . .
166. They beat (Fast Beat)	Tā men (1-2)	Tā men (1-2) . . .	Tā men . . .
167. He beat (Fast Beat)	Tā chāo (1-2)	Tā chāo (1-2) . . .	Tā chāo . . .

Khazax (Kazakh)	Kyrgyz (Kirgiz)	English
Tinim (je-tyr otinim) . . .	Tyt-tinim . . . . .	151. They are.
Men otinim (je-tyr) . . .	Men otinim . . . . .	152. I am.
Tin otinim (je-tyr otinim) . . .	Tyt otinim . . . . .	153. They were.
Men otinim (je-tyr otinim) . . .	Tyt otinim . . . . .	154. He was.
Tinim otinim (je-tyr otinim) . . .	Tyt otinim . . . . .	155. We were.
Tinim otinim (je-tyr otinim) . . .	Tyt otinim . . . . .	156. You were.
Tinim otinim (je-tyr otinim) . . .	Tyt otinim . . . . .	157. They were.
Je . . . . .	Je . . . . .	158. He.
Je . . . . .	Je . . . . .	159. To be.
Kazax (Kazakh) . . . . .	Kazax . . . . .	160. Kazakh.
Kazax . . . . .	Kazax . . . . .	161. Kazakh.
Kazax . . . . .	Kazax . . . . .	162. Kazakh.
Kazax . . . . .	Kazax . . . . .	163. Kazakh.
Kazax . . . . .	Kazax . . . . .	164. Kazakh.
Kazax . . . . .	Kazax . . . . .	165. Kazakh.
Kazax . . . . .	Kazax . . . . .	166. Kazakh.
Kazax . . . . .	Kazax . . . . .	167. Kazakh.
Kazax . . . . .	Kazax . . . . .	168. Kazakh.
Kazax . . . . .	Kazax . . . . .	169. Kazakh.
Kazax . . . . .	Kazax . . . . .	170. Kazakh.
Kazax . . . . .	Kazax . . . . .	171. Kazakh.
Kazax . . . . .	Kazax . . . . .	172. Kazakh.
Kazax . . . . .	Kazax . . . . .	173. Kazakh.
Kazax . . . . .	Kazax . . . . .	174. Kazakh.
Kazax . . . . .	Kazax . . . . .	175. Kazakh.
Kazax . . . . .	Kazax . . . . .	176. Kazakh.
Kazax . . . . .	Kazax . . . . .	177. Kazakh.
Kazax . . . . .	Kazax . . . . .	178. Kazakh.
Kazax . . . . .	Kazax . . . . .	179. Kazakh.
Kazax . . . . .	Kazax . . . . .	180. Kazakh.
Kazax . . . . .	Kazax . . . . .	181. Kazakh.
Kazax . . . . .	Kazax . . . . .	182. Kazakh.
Kazax . . . . .	Kazax . . . . .	183. Kazakh.
Kazax . . . . .	Kazax . . . . .	184. Kazakh.
Kazax . . . . .	Kazax . . . . .	185. Kazakh.
Kazax . . . . .	Kazax . . . . .	186. Kazakh.
Kazax . . . . .	Kazax . . . . .	187. Kazakh.
Kazax . . . . .	Kazax . . . . .	188. Kazakh.
Kazax . . . . .	Kazax . . . . .	189. Kazakh.
Kazax . . . . .	Kazax . . . . .	190. Kazakh.
Kazax . . . . .	Kazax . . . . .	191. Kazakh.
Kazax . . . . .	Kazax . . . . .	192. Kazakh.
Kazax . . . . .	Kazax . . . . .	193. Kazakh.
Kazax . . . . .	Kazax . . . . .	194. Kazakh.
Kazax . . . . .	Kazax . . . . .	195. Kazakh.
Kazax . . . . .	Kazax . . . . .	196. Kazakh.
Kazax . . . . .	Kazax . . . . .	197. Kazakh.
Kazax . . . . .	Kazax . . . . .	198. Kazakh.
Kazax . . . . .	Kazax . . . . .	199. Kazakh.
Kazax . . . . .	Kazax . . . . .	200. Kazakh.

English.	Ind. (Indicative).	Pres. (Pres.)	Past (Imperf.)
188. We see. (Pres. Pres.)	Andi mē'gē . . .	Andi mē . . .	Andi mē-ē . . .
189. You see. (Pres. Pres.)	Tandi mē'gē . . .	Tandi mē . . .	Tandi mē-ē . . .
190. They see. (Pres. Pres.)	Wangi mē'gē . . .	Wangi mē . . .	Tibi mē . . .
191. I am seeing . . .	Hi mē'gē . . .	Hi mē'gē . . .	Hi mē-ē . . .
192. I was seeing . . .	Hi mē-ē . . .	Hi mē-ē . . .	Hi mē-ē . . .
193. I had seen . . .	Hi mē'gē . . .	Hi mē-ē . . .	Hi mē-ē . . .
194. I may see . . .	Hi mē . . .	Hi mē . . .	—
195. I shall see . . .	Hi mē'gē, or mē'gē . . .	Hi mē'gē, or mē'gē . . .	Hi mē-ē . . .
196. You will see . . .	Ti mē'gē, or mē'gē . . .	Ti mē'gē . . .	Ti mē-ē . . .
197. He will see . . .	Ti mē'gē . . .	Ti mē'gē . . .	Tibi mē-ē . . .
198. We shall see . . .	Andi mē'gē . . .	Andi mē'gē . . .	Andi mē-ē . . .
199. You will see . . .	Tandi mē'gē . . .	Tandi mē'gē . . .	Tandi mē-ē . . .
200. They will see . . .	Wangi mē'gē . . .	Wangi mē'gē . . .	Tibi mē-ē . . .
201. I should see . . .	Hi mē-ē, Hi mē-ē . . .	Hi mē-ē . . .	—
202. I am seeing . . .	Hi mē mē'gē, Hi mē'gē . . .	Hi mē mē'gē . . .	Hi mē mē-ē . . .
203. I was seeing . . .	Hi mē mē-ē, or, Hi mē mē-ē . . .	Hi mē mē-ē . . .	Hi mē mē-ē . . .
204. I shall be seeing . . .	Hi mē'gē, or mē'gē . . .	Hi mē'gē, Hi mē'gē . . .	Hi mē mē-ē . . .
205. I go . . .	Hi gē . . .	Hi gē . . .	Hi gē-ē . . .
206. You go . . .	Ti gē . . .	Ti gē . . .	Ti gē-ē . . .
207. He go . . .	Ti gē . . .	Ti gē . . .	Tibi gē-ē . . .
208. We go . . .	Andi gē, or gē . . .	Andi gē . . .	Andi gē-ē . . .
209. You go . . .	Tandi gē . . .	Tandi gē . . .	Tandi gē-ē . . .
210. They go . . .	Wangi gē . . .	Wangi gē . . .	Tibi gē . . .
211. I went . . .	Hi gē . . .	Hi gē . . .	Hi gē . . .
212. You went . . .	Ti gē . . .	Ti gē . . .	Ti gē . . .
213. He went . . .	Ti gē . . .	Ti gē . . .	Tibi gē . . .
214. We went . . .	Andi gē . . .	Andi gē . . .	Andi gē . . .







Chinthei (Khasi),	Kuphi (Khasi),	English.
Yen-gyi . . . .	Yenhi-gyi . . . .	341. Yen went.
Ti-gyi . . . . .	Tyhi-gyi . . . . .	342. They went.
Ji . . . . .	Ji . . . . .	343. Go.
Chhrai (jui) . . . .	Chhai . . . . .	344. Staying.
Gyit . . . . .	Jut . . . . .	345. Sleep.
Tu-mi-mi hup? . . .	Tu-mi-mi hup di? . . .	346. What is your name?
Hu-glohi, na?ai na-mi-mi m? . . . . .	Hu-glohi, na?ai na-mi-mi m? . . . . .	347. How old is this house?
Hu-glo-mi-mi-mi di-mi-mi? . . .	Ju-mi-mi-mi-mi di-mi-mi? m? . . . . .	348. How long is it from here to Khasi-mi?
Tu-mi-mi-mi-glo-mi-mi hup- m-mi-mi? . . . . .	Tu-mi-mi-mi-glo-mi-mi hup- m-mi-mi-mi-mi? . . . . .	349. How many eggs are there in your father's house?
Mi-gi di-mi-gyi . . . .	Mi-gi di-mi-mi-mi di-mi-mi . . .	350. I have walked a long way today.
Tu-mi-mi-mi-glo-mi-mi hup- m-mi-mi hup-mi-mi . . . . .	Hu-mi-mi-mi-mi hup-mi-mi hup-mi-mi-mi-mi . . . . .	351. The top of my neck is swollen to the point.
Glo-mi-mi hup-mi-mi hup-mi-mi m-mi-mi . . . . .	Glo-mi-mi-mi hup-mi-mi hup- m-mi-mi-mi-mi . . . . .	352. Is the house in the mid- dle of the whole town.
Mi-mi-mi hup-mi-mi hup-mi-mi m-mi-mi . . . . .	Tu-mi-mi-mi hup-mi-mi hup- m-mi-mi-mi . . . . .	353. Put the saddle upon the horse.
Mi-mi-mi hup-mi-mi hup-mi-mi m-mi-mi . . . . .	Mi-mi-mi hup-mi-mi hup-mi-mi m-mi-mi-mi . . . . .	354. I have beaten the rice with many strokes.
Tu-mi-mi-mi hup-mi-mi hup- m-mi-mi . . . . .	Tu-mi-mi-mi hup-mi-mi hup- m-mi-mi-mi . . . . .	355. He is grazing cattle on the top of the hill.
Tu-mi-mi-mi hup-mi-mi hup- m-mi-mi . . . . .	Tu-mi-mi-mi hup-mi-mi hup- m-mi-mi-mi . . . . .	356. He is sitting on a horse under that tree.
Tu-mi-mi-mi hup-mi-mi hup- m-mi-mi . . . . .	Tu-mi-mi-mi hup-mi-mi hup- m-mi-mi-mi . . . . .	357. His brother is riding near his house.
Tu-mi-mi-mi hup-mi-mi hup- m-mi-mi . . . . .	Tu-mi-mi-mi hup-mi-mi hup- m-mi-mi-mi . . . . .	358. The price of that horse is eight and a half.
Mi-mi-mi hup-mi-mi hup-mi-mi m-mi-mi . . . . .	Mi-mi-mi hup-mi-mi hup-mi-mi m-mi-mi-mi . . . . .	359. My father lives in that small house.
Hu-mi-mi-mi hup-mi-mi hup- m-mi-mi . . . . .	Hu-mi-mi-mi hup-mi-mi hup- m-mi-mi-mi . . . . .	360. Give this sugar to him.
Tu-mi-mi-mi hup-mi-mi hup- m-mi-mi . . . . .	Tu-mi-mi-mi hup-mi-mi hup- m-mi-mi-mi . . . . .	361. Take these eggs from him.
Tu-mi-mi-mi hup-mi-mi hup- m-mi-mi . . . . .	Tu-mi-mi-mi hup-mi-mi hup- m-mi-mi-mi . . . . .	362. Feed him well and feed him with sugar.
Wai-mi-mi hup-mi-mi hup- m-mi-mi . . . . .	Wai-mi-mi-mi hup-mi-mi hup- m-mi-mi-mi . . . . .	363. Drop water from the roof.
Mi-mi-mi hup-mi-mi hup-mi-mi m-mi-mi . . . . .	Mi-mi-mi-mi hup-mi-mi hup- m-mi-mi-mi . . . . .	364. Walk before me.
Tu-mi-mi-mi hup-mi-mi hup- m-mi-mi . . . . .	Tu-mi-mi-mi hup-mi-mi hup- m-mi-mi-mi . . . . .	365. Whose bag comes in last you?
Mi-mi-mi hup-mi-mi hup-mi-mi m-mi-mi . . . . .	Tu-mi-mi-mi hup-mi-mi hup- m-mi-mi-mi . . . . .	366. From whom did you buy this?
Glo-mi-mi hup-mi-mi hup-mi-mi m-mi-mi . . . . .	Tu-mi-mi-mi hup-mi-mi hup- m-mi-mi-mi . . . . .	367. From a shopkeeper of the village.



# BANJĀRĪ OR LABHĀNĪ AND BAHRUPIĀ.

## BANJĀRĪ OR LABHĀNĪ.

The Banjāris are the well-known tribe of nomads who are found all over Western and Southern India. One of their principal sub-castes is known under the name of 'Labhānī,' and this name (or some related one) is often applied to the whole tribe. The two names appear each under many variations, such as Banjārī, Wanjārī, Bolejārī, Labhārī, Labhī, Labhānī, Labhā, Labhāt, Labhād, and Labhādī. At the census of 1901, the number of Banjāris (under any of their names) recorded was as follows:—

Province or State.	Number recorded.
Ajmer-Merwara . . . . .	103
Bengal and States . . . . .	31
Bihar . . . . .	104,880
Bombay and States . . . . .	181,385
Central Provinces and States . . . . .	54,548
Coorg . . . . .	156
Madras and States . . . . .	56,867
Punjab and States . . . . .	67,561
United Provinces and States . . . . .	51,545
Orissa . . . . .	1
Hyderabad . . . . .	104,340
Kanara . . . . .	549
Madras . . . . .	41,384
Kashmir . . . . .	4,717
Rajasthan . . . . .	28,867
Central India . . . . .	44,950
<b>Total . . . . .</b>	<b>824,501</b>

In many parts of India these people merely use the language of the population of the country in which they dwell, but in Bihar, Bombay, the Central Provinces, the Punjab, the United Provinces, and Central India, they are reported to have a language of their own, the name of which varies according to the local name of the tribe. Although

widely spread over North-Western India, the Rajputs are strongest in the Doab, where they are found in the greatest numbers, and where they retain much more of their primitive manners and customs than elsewhere. The name 'Rajput' and its cognates is probably derived from the Sanskrit *Rājaputras*, a merchant, through the Prakrit *Rājaput*, a trader.<sup>1</sup> The derivation of 'Lalhial' or 'Lalhai', etc., is obscure. It has been suggested that it means 'salt carrier' from the Sanskrit *lavanah*, salt, because the tribe carried salt, but this explanation goes against several phonetic rules, and does not account for the form of the word like 'Lalhial' or 'Lalhial'.

The tribe has been known in India for centuries. It appears to be a mixed race and to owe its origin and organization to the wars of the Delhi Emperors in Southern India, where they carried the commercial of the armies. They are often said to be mentioned by name in Sanskrit literature as early as the 6th century A.D., but this is a mistake. The earliest certain dated references<sup>2</sup> to them is believed to be in the *Pratihara Khila-Khila* 256 of *Nimatahila*, written about 1619 A.D., and referring to events of 1604 A.D. It says :—

<sup>1</sup>As recently was told in his [the Rajput's] camp, in consequence of the command of the Rajput, he deposited 'samen' (samen) for the purpose of bringing in supplies.

That the tribe existed and practised the vocation of grain-carriers long before this is certain, and it is probable that the Sanskrit writer Banar (about 6th century A.D.) had them in his mind, though he did not distinctly mention them, when he wrote the oft-quoted passage above referred to.

The Rajputs of the Doab claim descent from the great Brahman and Rajput tribes of Northern India, and this is partly borne out by the fact that their language is certainly connected with that spoken at the present day in Western Rajputana.

The following are the more important accounts of the Rajputs.

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<sup>1</sup> The derivation from the Sanskrit *Rājaputras*, a merchant, through the Prakrit of this word may account for the form ('Rajput') and from 'Lalhial', to form the people, are probable.

<sup>2</sup> *Khila*, v, 200; *Pratihara*, i, 475. See the Tale and Russell's *Indian Tribes*, v, v. 'Rajput' for other references.

<sup>3</sup> The passage occurs in the 15th edition of the *Pratihara* edition.

*Question of Ancestralities: Bombay, 1881.*—Amount of the Burjars on pp. 191 and B.

*Question of the Bombay Presidency.* Vol. xvi, *Bombay* (1884).—Amount of the Burjars on pp. 116 and B. Vol. xvii, *Calcutta* (1884).—Amount of the Burjars on pp. 121 and B. Vol. xviii, *Bombay* (1884).—Amount of the Burjars on pp. 105 and B.

*Centre, W.*—*The Tribes and Castes of the North-Western Provinces and Oudh*.—Calcutta, 1885. Vol. i, pp. 161 and B.

*Centre, E.*—*Scots men by the Sea-side.* Indian *Antiquary*, Vol. xvi (1891), pp. 147 and B.

The following are the figures for the number of people estimated to speak the Burjari language for the purpose of this Survey:—

*Table showing the number of speakers of Burjari as reported for this Survey.*

Where spoken										Number of speakers.
<b>Bombay:—</b>										
Amneri	.	.	.	.	.	.	.	.	.	1,000
Ahils	.	.	.	.	.	.	.	.	.	1,000
Buldana	.	.	.	.	.	.	.	.	.	5,000
Wani	.	.	.	.	.	.	.	.	.	10,000
Bani	.	.	.	.	.	.	.	.	.	25,000
										67,000
<b>Bombay:—</b>										
French Malabar	.	.	.	.	.	.	.	.	.	1,000
Thana	.	.	.	.	.	.	.	.	.	3,000
Wadi	.	.	.	.	.	.	.	.	.	1,000
Almudhar	.	.	.	.	.	.	.	.	.	400
Bolpur	.	.	.	.	.	.	.	.	.	3,000
Diavari	.	.	.	.	.	.	.	.	.	5,000
Bijapur	.	.	.	.	.	.	.	.	.	6,500
										19,700
<b>Central Provinces:—</b>										
Mandla	.	.	.	.	.	.	.	.	.	1,000
Bond	.	.	.	.	.	.	.	.	.	1,700
Bhatnagar and Mahad	.	.	.	.	.	.	.	.	.	300
Elmor	.	.	.	.	.	.	.	.	.	5,000
Total	.	.	.	.	.	.	.	.	.	800
Chhindwara	.	.	.	.	.	.	.	.	.	1,000
Wardha	.	.	.	.	.	.	.	.	.	700
Ngazir	.	.	.	.	.	.	.	.	.	300
Carried over										10,700
										87,700



Separate figures for the Banjari language were not systematically recorded for all provinces in the Census of 1891, and it is therefore impossible to compare census figures with those given above.

Banjari falls into two main dialects—that of the Panjab and Gujarat, and that of elsewhere (of which we may take the Lahitiki of Berar as the standard). To these we may add the Lahitiki of Monafargurh in the Panjab, which differs from that spoken in the rest of the province. The dialects of the Kshatri, or comb-makers, of Jhansi in the United Provinces, and of the Bahitipili of the Panjab have also, on examination, turned out to be the same as the Lahitiki of Berar. We therefore find the total number of speakers of Banjari to be as follows:—

Lahitiki of Monafargurh	659
Lahitiki of the rest of the Panjab	99,431
Lahitiki of Gujarat	1,000
	<hr/>
Other Banjari	100,419
Kshatri	40
Bahitipili of the Panjab	2,072
	<hr/>
	194,581
Total, Speakers of Banjari	<hr/> 194,581

All three different dialects are ultimately to be referred to the language of Western Rajasthan. The few speakers of Lahitiki in Monafargurh employ ordinary Bikaneri, and my only reason for entering their language above is that it is not the vernacular of Monafargurh, which is Lahitiki.

The Lahitiki of the Panjab is most nearly connected with the Bighti spoken in Hissar and in the adjoining parts of Bikaner.

For the other Banjari dialects, we must take the Lahitiki of Berar as the standard. It is in this locality that the tribe has most strongly preserved its racial characteristics, and employs the purest form of its speech. Elsewhere (except in the Panjab and Gujarat) the same dialect is spoken, but more and more corrupt as we go eastwards, westwards, or northwards from Berar. I have little information regarding the Banjari of Hyderabad and the east of Southern India, as the Linguistic Survey does not touch those tracts, but from what I have heard concerning it, it appears to me that the dialect of Hyderabad closely resembles that of Berar, while that of Madras is more mixed with the surrounding Dravidian languages.

The Lahitiki of Berar possesses the characteristics of an old form of speech, which has been preserved unchanged for some centuries. It may be said to be based partly on Marwari and partly on Northern Gujarati, and gives one the idea of being derived from the original language from which these closely connected forms of speech have sprung in comparatively late times.

In the following pages, I shall first deal with the Lahitiki of Berar as the standard. I shall then describe the Lahitiki of the Bombay Decans, next the Lahitiki of the Central Provinces, and then the Banjari of the United Provinces. In connection with this, I shall deal with the Kshatri of Jhansi. I shall next describe the Lahitiki of the Panjab (devoting a few lines to that of Monafargurh), and then the Lahitiki of Gujarat. Finally, I shall describe the Bahitipili of the Panjab, which properly belongs to the Berar dialect, but which is here placed on account of its geographical habitat.



It should be observed that nowhere, not even in *Bihar*, is *Hindī* a pure language. It is everywhere mixed, to a greater or less extent, with the vernacular of the country in which its speakers dwell. The amount of the mixture varies greatly, and is probably, in each case, much dependent on the personal equation of the speaker.

No specimens of *Hindī* have been received from the Central India Agency. We may assume that the language is the same as that of the Central Provinces and of *Bihar*.

## LADHÄN OF BERAR.

The Ladhäni or Wanjari of Berar is a rough kind of Western Rajpeshit much mixed with Gujarati. It does not vary materially over the whole province, and two specimens will suffice. Its pronunciation is in the main that of Berar, not of Gujarat or Rajpeshana. For instance there is no change of *e* to *ä* or of *ä* to *a*.

To one who is familiar with Gujarati or Marwari will find any difficulty in reading it. I therefore give only a brief account of its grammatical peculiarities.

In **pronunciation** the *carotid* *h* is common, as in *pähi*, collected. There is a tendency to aspirate consonants, as in *mhä*, for *mäh*, great; *Ähäh*, for *dhäh*, a certain one; *chäh* for *chah*, kind; *Äp* or *Äp*, before.

The vowel scale is indefinite. We find *i* changed to *a* in words like *dä*, for *däi*, a day; *härp*, he shines; and *u* changed to *a* in *mhä* for *mäh*, happy. A final *i* is often weakened to *a*, as in *mhä* for *mäh*, he is; *u* or *ü*, to; *u* or *ü*, the location of *u*, of. Similarly a final *i* often becomes *ä*, as in *dähä* for *dähäi*, soon; *u* for *ü*, of. Initial *u* often becomes *u*, as in *uähäp-päp* (for *uähäp-pähä*), debauchery; *uähäp-dä* for *uähä-dä*, he squandered.

The **declension of nouns** is very irregular. No doubt all strong nouns of *a* back originally had their nominative singular in *i*, with an oblique form in *ä*. Thus, *pähä*, a horse; oblique form *pähä*. But the Ladhänis in the course of their wanderings have also picked up the Hindustani idea of making these nouns have their nominatives in *a*, with an oblique form in *ä*. Thus, *pähä*, a horse; oblique form *pähä*. We meet the same word sometimes with one termination and sometimes with the other, and there is absolutely no rule on the subject. Like matter of noun cases. We even find both forms in the same sentence. Good examples are *pähä dhähäp*, a very good robe; *mhä dhähä*, my son; *mhä dhähä*, the elder son.

Many nouns, even those ending in consonants, have an oblique form in *ä*. Thus *dhäp*, a father; *dhäp-ä*, to a father; *dä*, a day; *däp-ä*, in (a few) days; *dhä*, a fold; *dhäp-ä*, in a field; *dhä*, a hand; *dhäp-ä*, on (his) hand; *dhä*, hunger; *dhäp-ä*, by hunger, and many others. The plural of nouns in *i* or *a* ends in *i* or *a*. Thus *dhä*, a son, plural *dhäi*; *dhä*, a son, plural *dhä*. Examples of the plural of feminine nouns are *dhä*, a woman, plural *dhäi*; *dhä*, a daughter, plural *dhäi*. Other nouns form their plural as in Western Rajpeshana.

For the various cases we have the following postpositions.

For the agent, we have *u*, often weakened to *u*, as in *u-ä*, by him; *ji-u*, by whom. The use of the agent case is, however, rare. More usually the nominative is used, and governs transitive verbs just as if they were intransitives. Thus we have *uähäp*, I strike; *dhä uähä*, we struck. As an example of the agent case, we have *u-äp uähäp*, he work. On the other hand we have *dhäp dhäp*, the father said.

For the dative-accusative we have the usual locatives of the prepositional postposition. Thus *u*, often weakened to *u*, and *u* (or *u*). Thus *dhäp-ä*, to the father; *uähäp*, to a man; *dhäp-ä*, to a country. We have also the form *u*, sometimes pronounced *u*, which was probably picked up in the Peshäb. Thus *dhäp-ä* and *dhäp-ä*, to the father.

The suffix of the oblique is usually *ä* as in *uähäp-päp-ä*, by debauchery.

The suffix of the genitive is usually *o*. Sometimes we meet the Gujarati *o*, as in *left-o*, of a daughter. *Ro* has its oblique masculine *ro*, its feminine *ri*, and its locative (agreeing with nouns in the locative and dative) *re*, as in *Mirvigi*. It is sometimes pronounced *o*. The whole series is, however, much confused. We find cases of *o* being used for *ro*, and vice versa. *Ro* often becomes *ro*, and is once (*o-ro* *mal-mal*, his property) used for *ro*. Examples are *biro-o* *biro*, the son of the father; *bel-o* (not *o-ro*) *pat*, his belly; *ghat-o* *ghatir*, the middle of the house; *bal-ro* (for *bal-o-ro*) *gala*, the young of a goat; *o-ro* (for *o-ro*) *pat-ma*, on his work; *ghat-o* *mal*, at the bottom of the tree.

The usual sign of the locative is *ma*, *ma*, or *mal*. Thus, *mal-ma*, on the hand; *pat-ma*, on the back; *mal-ma*, in one's right-mind.

The sense of gender is very capricious. Thus we have *what* (feminine) *mal* (masculine), service was done.

Adjectives follow the Mirvigi rules. They are put in the locative in *o* to agree with a noun in that case.

**Pronouns.**—The presence of the first and second person make no distinction between the nominative and the agent cases. Both are the same. The following forms occur:—

*Mi*, *ma*, *may*, I; *mal-ro*, *mal-ro*, my; *ma-ro*, *ma-ro*, *mal-ro*, to me; *ham*, *wa*; *hamari*, our.

*Tu*, *tā*, *thou*; *thi-ro*, *thi-ro*, thy; *tu-ro*, *tu-ro*, *thi-ro*, *thi-ro*, to thee; *ham*, *tu-ro* (this is a Gujarati form), you; *ham-ro*, yours.

For Demonstrative pronouns (including the pronoun of the third person, we have *o*, *o*, *that*, *that*; *o-ro*, by him (not *o* *biro*, he said); *o-ro*, his; *o-ro*, *o-ro*, to him; *ma-ro* or *ma-ro*, their.

*Ti-ro*, *ti-ro*, him, to him; *o*, *they*.

*o* or *o*, this; *pat* *ghat-ma*, of this house.

*Ama*, *wa* (including the person addressed); *bi-ro* or *bi-ro*, to us; *bi-ro*, even.

*Jo*, *jo*, who, what; *jo-ro*, by whom; *jo-ro*, who? *bi-ro*, whose? *bi-ro*, what? *bi-ro*, of what? *bi-ro*, for what, why? *bi-ro*, anyone; *bi-ro*, this many; *bi-ro*, how many (with pleonastic *o* of *bi-ro*); *bi-ro*, all, the whole.

**Conjugation.**—The present tense of the verb substantive closely follows colloquial Gujarati. It is as follows:—

	Sing.	Plur.
1	<i>chhi</i> or <i>chhi</i>	<i>chhi</i> or <i>chhi</i>
2	<i>chhi</i> or <i>chhi</i>	<i>chhi</i> or <i>chhi</i>
3	<i>chhi</i> or <i>chhi</i>	<i>chhi</i> or <i>chhi</i>

It will be observed that, as in some forms of colloquial Gujarati, *chhi* may be used for all persons and both numbers.

The past is *chhi*. *Pate* is sometimes written *chhi*, which shows that the word is only a by-form of the Gujarati *chhi*. When used as an auxiliary it becomes simply *chhi*, as in colloquial Gujarati. Thus *ma-ro* or *ma-ro*, was sicking. Indeed *chhi* or *chhi* (corresponding to the Hindustani *chhi* or *chhi*), is generally used to mean "was."

Wherever it occurs in the specimens or list, the masculine plural of *stā* is *stāḥ*, not *stāḥa*, as it ought to be.

As for Finite verbs, the Infinitive, Present Participle, and Past Participle are as in Rajasthani, viz., *stāḥ-ṭā*, to strike; *stāḥ-ṭā*, striking; *stāḥṭā*, struck. In the past participle, however, the *y* is often omitted, so that we also have *stāḥā*. So *stāḥā*, the *stāḥā*, men, and others.

The simple present is conjugated much like the corresponding tense in Gujarati and Rajasthani. Thus—

I strike, etc.

	Eng.	Mar.
1	<i>stāḥ</i>	<i>stāḥ</i>
2	<i>stāḥi</i>	<i>stāḥi</i>
3	<i>stāḥi</i>	<i>stāḥi</i>

The present definite is also conjugated as in these languages, the auxiliary verb being added to the simple present, and not to the present participle. Thus *stāḥ-āḥā*, I am beating. Other examples are (often with the sense of a future) *stāḥ-āḥā*, I die; *stāḥ-āḥā*, we may cut; *stāḥ-āḥā*, let us become.

The Imperfect is *stāḥ-āḥā*, was striking.

The Past tense is as usual, except that this tense in the case of transitive verbs agrees with the subject. Thus *stāḥṭā*, I struck; *hāḥ stāḥṭā*, we struck.

The Perfect is *stāḥṭā-āḥā* or *stāḥṭā-āḥā*, I have struck. In the former case, the auxiliary verb agrees with the subject. So also in *stāḥ-āḥā-āḥā*, I have done etc.

The Pluperfect is *stāḥṭā-āḥā*, had struck. In *stāḥ-āḥā*, he got up, the *st* is probably a contraction of *stāḥ*.

The Future is mainly based on the *ā*-future of Marathi. It has some peculiar forms. It is conjugated as follows:—

I shall strike, etc.

	Eng.	Mar.
1	<i>stāḥṭāḥā</i> or <i>stāḥṭāḥā</i>	The same as the singular
2	<i>stāḥṭāḥā</i> or <i>stāḥṭāḥā</i>	
3	<i>stāḥṭāḥā</i> or <i>stāḥṭāḥā</i>	

In the specimens we find *stāḥā* added in *stāḥṭā-āḥā*, I will go; *stāḥ-āḥā*, I will strike; *stāḥ-āḥā*, it will come. The exact meaning of these forms is doubtful. The *āḥā* possibly really represents an *a*, so that we have here examples of an *a*-future, as in Gujarati. Another form in the specimens is *stāḥā*, I will say. This seems to be borrowed from Marathi.

Irregular Past Participles are *stāḥā*, eaten; *stāḥā*, done; *stāḥā* or *stāḥā*, given; *stāḥā*, got; *stāḥā*, *stāḥā*, or *stāḥā*, said; *stāḥā*, remained; *stāḥā* or *stāḥā*, gone. In *stāḥā* *stāḥṭāḥā*, want full, *stāḥā* seems to be used as a feminine instead of *stāḥā*.

The conjunctive participle is formed by adding *an* to the root. Thus *matron*, having beaten. A sort of continuous conjunctive participle is formed by adding *tiat* (for *tiat*, having become, as we see from the Central. Previous specimens) to the root, as in *re-tiat*, while remaining; *di-tiat*, while giving.

**Vocabulary.**—The Sâjasthâi likes of employing *hi-an*, *at-all not*, for the negative is very common.

The following natural words occur in the specimen :—

*apâ*, or *napâ*, and  
*âp*, a sound  
*batî*, bread  
*alipâ*, with

*hantâf*, a bird  
*lâpâ*, *lâpâ*, a calf  
*hantâf* [*an-hantâf*], a dog  
*natî*, a man

*piâ*, a mother.

[No. 1.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### LABHINT OR WANJÂB.

[Roman.]

### SPECIMEN I.

<i>Ekâ</i>	<i>miâj-na</i>	<i>di</i>	<i>hâpâ</i>	<i>vât-tâ</i>	<i>â-an-nâ</i>	<i>nânakpâ</i>
<i>A</i>	<i>man-to</i>	<i>two</i>	<i>son</i>	<i>becoming-narr.</i>	<i>Then-among</i>	<i>the-possessor</i>
<i>âpâ</i>	<i>hâpâ-an</i>	<i>kyâ</i>	' <i>hâpâ</i>	<i>je</i>	<i>manâ</i>	<i>kyâ-dâ</i> , <i>ô</i>
<i>hi-an-nâ</i>	<i>father-to</i>	<i>and</i>	' <i>father</i>	<i>what</i>	<i>to-me</i>	<i>will-come</i> , <i>that the-property-of</i>
<i>vât</i>	<i>must</i>	<i>dâ-nâk</i>	<i>Q-nâ</i>	<i>hâ</i>	<i>nâ-nâk</i>	<i>an-nâ</i>
<i>shâ</i>	<i>to-me</i>	<i>give-narr.</i>	<i>him-by</i>	<i>his</i>	<i>the-property</i>	<i>there-among</i>
<i>Wâj</i>	<i>nânakpâ</i>	<i>châkâ</i>	<i>hâpâ</i>	<i>dâ-nâ</i>	<i>at</i>	<i>nâ-nâk</i>
<i>and</i>	<i>the-possessor</i>	<i>an</i>	<i>after</i>	<i>deprive</i>	<i>all</i>	<i>untill</i>
<i>Wâj</i>	<i>ghâp-nâ</i>	<i>gyâ</i>	<i>Wâj</i>	<i>natî</i>	<i>at-that</i>	<i>natî-pâpâ-tî</i>
<i>and</i>	<i>after-hand-in</i>	<i>he-went</i>	<i>and</i>	<i>there</i>	<i>while-remaining</i>	<i>dehantary-by</i>
<i>piâ</i>	<i>Wâj-dâ</i>	<i>Jâk</i>	<i>â-nâ</i>	<i>at</i>	<i>piâ</i>	<i>hâmanâ</i>
<i>money</i>	<i>he-squandered</i>	<i>When</i>	<i>him-by</i>	<i>all</i>	<i>money</i>	<i>expended</i>
<i>Jâk</i>	<i>ô</i>	<i>dâ-nâ</i>	<i>nâhâ</i>	<i>hâ</i>	<i>piâ-gâ</i>	<i>je-nâ</i>
<i>then</i>	<i>that</i>	<i>country-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell</i>	<i>hâ-nâ</i>
<i>âj</i>	<i>â</i>	<i>gyâ</i>	<i>âj</i>	<i>ô</i>	<i>dâ-nâ</i>	<i>âkâf</i>
<i>and</i>	<i>he</i>	<i>more</i>	<i>and</i>	<i>that</i>	<i>country-in</i>	<i>a</i>
<i>gyâ</i>	<i>Wâj</i>	<i>â-nâ</i>	<i>âj</i>	<i>châp-nâ</i>	<i>âpâ</i>	<i>hâhâ-nâ</i>
<i>remained</i>	<i>and</i>	<i>him-by</i>	<i>more</i>	<i>feeding-for</i>	<i>in-his-own</i>	<i>field-in</i>
<i>nâpâ</i>	<i>Wâj</i>	<i>jâk</i>	<i>âj</i>	<i>hâhâ</i>	<i>hâhâ</i>	<i>ô</i>
<i>he-was-not</i>	<i>and</i>	<i>what</i>	<i>the-idea</i>	<i>stuff</i>	<i>at</i>	<i>that</i>
<i>ô-nâ</i>	<i>piâ</i>	<i>hâhâ-tî</i>		<i>hâhâ-jâk</i>	<i>âj</i>	<i>ô-nâ</i>
<i>He</i>	<i>was</i>	<i>fully</i>	<i>satisfied-with</i>	<i>he-would-have-been-filled</i>	<i>and</i>	<i>him-to</i>

Janē ō sūd-sūd lēy, janē ō lēy, 'mātrē hēph-ēl nūh'ē-mōh  
 When he came-in come, then he said, 'my father-of arrived-in-from  
 kūtā-k rēj-dā lēph-sa pōt hēu aī man-mākā hēp wāi-jy,  
 low-may-early hād men-to holy full and to-spare bread to-got,  
 aī mē hēph-tē māt-chāh. Mē nūh-chāh, aī māt ' hēp-hād  
 and I hunger-by dyng-am. I will-erle, and to-my father-in-ridely  
 ghēy-chāh, aī ō-m hādē, "hēp, mē hēg'wān-ō-pār ān  
 will-go, and him-to I-will-ay, "father, I God-of-us and  
 th-ēgē pōp hād-chāh, wāi aī-tē tāt hēp hēhādē mē  
 thēghēre sū dōn-lān, and to-day-from thy son to-be-called I  
 hādē hō-ēl. That aī-dā māt'ē-mōh māt ēk rēj-dā hā."'  
 good at-all-not (-am). Thy loved man-to-from we our loved make."'  
 Aī ō nūh, aī ō-m hēp-hādē aī. Pāp janē ō  
 And he came, and him of father-now come. But when he  
 ghay-mā-lē vāt ō-m hēp ō-m dīkh; wāi hēu ān-g;  
 distant-to-come was his father him am; and companion came;  
 wāi dāt; wāi ō-m gāh-mā pō-gē, aī ō-m āhād. Aī  
 and he-came; and in seat-on he/sit, and him hādēl, And  
 chādā ō-m hād, "hēp, hēg'wān-ō-pār aī tāt-ēgē mē pōp  
 the-on him-to say, 'father, God-of-us and thē-ghēre I in  
 hād-chāh, wāi aī-tē tāt hēp hēhādē mē nūh hō-ēl'  
 dōn-hād, and to-day-from thy son to-be-called I good at-all-not (-am).'  
 Pāp hēp āyē māt'ē-mōh lēy, 'ghay nūh hēp'ē nūg,  
 But the-father his-own arrived-to said, 'very good robe hēg,  
 aī ō-m ō pōh-rā; aī ō-m hād-mē vād ghā, wāi ō-m  
 and him-to it put-on; and on-his hand-on a-ring put, and on-his  
 pagē-mē jōh ghā; wāi ō lē hādē wāi-lēy aī ō-m hēp-nāh;  
 foot-on shōn put; and that fēfēd aī' bray-hād and it daughter;  
 wāi ō-m hād-chāh ān hēh hō-chāh; hā'ēl ō māt chādā  
 and it we-āt and happy become; because this my son  
 māt-gē-thē, wāi phān hād-gē; ō gāt-gē-thē, wāi hād." Wāi  
 dāt-gōr-mā, and again occupied; he hat-gōr-mā, and war-gōt.' And  
 it chān hēl lē.  
 They rejoicing to-do began.

Aī ō-m nūh chādā hād-mē vāt-tē, Wāi janē ō  
 And him-to the-older son fād-to becoming-was. And when he  
 ēy wāi ghāt-tēp nūh pōh-gē, janē nūh-hādē ō-m  
 came and the-house-to near arrived, then dāng-fādēl him-to  
 āy-ē. Wāi ō-m māt'ē-mōh ān-mā, hādē,  
 said-came. And him-by arrived-to-from as-for-us he-came-called,  
 wāi ō-m pōh'ē, 'I hād-ē chā?' Wāi ō ō-m hād,  
 and as-for-him answered, 'did what-of is?' And he him-to say,

tsh tsh kyo-chha, waji tsh hapi-ni iya kshh-na kshh-chha,  
 thy brother came-in, and thy father-by the-fatted calf-ar/for it-slaughtered-in,  
 ka-li a ka-li-khah-ni ti-na mah-gi. Waji i-na tsh i-y-gi  
 because he safe-and-went him-to has-been-out. And him to anger came  
 waji phah-ni [y-ni. Ka-li i-ni hpi hhi tsh  
 and she-leave-to be-poor-out. Therefore hence the-father outside came,  
 aji i-na mah-gi. Waji a i-ni hpi-ni waihi di-tsh  
 and him-to recommended. And he his father-to answer while-pleasing  
 kshh, 'kshh, na tsh-tsh waihi tsh tsh kshh, waji ni tsh  
 yes, 'yes, I so-many years in-the service did, and I so-much  
 glad/ha-very tsh hahim mah tsh-ni, aji hi mah ti  
 time-of-on thy order disobeyed at-all-not, and yet to-me thou  
 na-khah hah-na yia dsh hi ni mah dsh-ni hahar  
 not-see a-poor-of pump-out present that I my friends-of with  
 hand had-chha. Pa-jon tsh mah-mah hah-ni-wi mah-dsh,  
 rejecting make. But by-whom thy property harmful-to was-quantified,  
 a tsh chh-ni hi hahar tsh hah-ni hi kshh na  
 this thy son coming with him-for for fatted calf thou  
 mah-chha.' Waji a i-na kshh, 'chh-ni, ti mah-mah mah dsh  
 slaughtered-head! And he him-to said, 'yes, thou always to me near  
 child, waji mah ja-kai chha, ti mah tsh chha. Waji ipa waihi  
 art, and mine wife/son is, that all this is. And we rejecting  
 had-chha, aji mah kshh-chha, i apah-ni kshh chha, ka-li a tsh  
 make, and happy become, this us-to good is, because this thy  
 mah mah-gi-chh, waji phah hah-gi; aji a mah-gi-tsh, waji  
 brother dead-poor-was, and again souped; and he lost-poor-was, and  
 tshh.  
 was found.'





out for a distant country. When he went a little distance ahead, he heard a pensive scream on his right, and a jaded howl on the left.<sup>1</sup> He then looked before him; and saw one road of six months resulting in happiness; the other of three months resulting in grief. The son left the happy one and took the other full of misery. No sooner did he throw a glance ahead than he saw a tiger lying down asleep. He got up and said, 'child, where are you going?' The boy said, 'I am going to a distant country.' The tiger said 'what do you go for to a distant country? Show me your skill in fighting once or twice here. Child, begin you with the first stroke.' The boy said, 'no monkey, you begin with the first stroke.' At last the boy gave the first cut, but missed, and the tiger sprang up, seized him, and killed him.

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<sup>1</sup> These are safety signs.



Saitō-*of* Saka, yatai-*on* Lash'vampi,  
 Chant-y<sup>g</sup> Saka, fash'vampi-*of* Lash'vampi.  
 Hama-*into* Saka, Saka *into* Saka.  
 Hama-*into* Saka *into* Saka *into* Saka.  
 Saka Saka Saka Saka Saka. (3)  
 Saka Saka *into* Saka Saka *into* Saka. (3)

Saka-*on* Saka, Saka Saka Saka Saka.  
 Saka-*on* Saka Saka Saka Saka Saka.  
 Saka-*on* Saka Saka Saka Saka.  
 Saka-*on* Saka Saka Saka Saka.  
 Saka Saka Saka Saka Saka. (3)  
 Saka Saka *into* Saka Saka *into* Saka. (3)

Saka-*on* Saka Saka Saka Saka.  
 Saka-*on* Saka Saka Saka Saka Saka.  
 Saka Saka Saka Saka Saka.  
 Saka Saka Saka Saka Saka.  
 Saka Saka Saka Saka Saka. (3)  
 Saka Saka *into* Saka Saka *into* Saka. (3)

# FREE TRANSLATION OF THE FOREGOING.

## 1.

(A poem in honor of Saka, a Lash'vampi hero.)

There was Saka. His body was brilliant as silver and gold.  
 Saka is dead and gone. He left his throne to Saka, and gave Saka his  
 name.

Great wealth had Saka. He had the home Saka.  
 Wealthy wealth had he in plenty. He had Saka and Saka as Saka of his  
 Saka.

Saka the Saka sings this song. To him it is every one's duty to give many  
 presents of food and money.

II.

(In praise of Dharmatā Rāhā, who planted a grove and built a masonry well.)

(1) There is a grove and a garden, and a well built as an act of charity, where shines the great Rām himself in all his glory (and grows all the wisdom of the devotee). May Rām endow thee with good prosperity.

(2) Rāh the devotee, Lakshman the faithful, Hanuman the mighty warrior, are all with thee. May Rām endow thee with good prosperity.

(3) It is useless to make two pilgrimages to Dwārakā, for it is in thy heart that God dwells. There, too, is the Dwārakā of Rājā,<sup>1</sup> the Dwārakā of Kṛishṇa. May Rām endow thee with good prosperity.

(4) Dharmatā Rāhā, the devotee of Rājā, gives gifts in full handfuls. May Rām endow thee with good prosperity.

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<sup>1</sup> Rājā is the name given to the infant Kṛishṇa. Dwārakā is, I well hardly say, sacred to Kṛishṇa.



Dak-shi-on	khā	East-to, at Iara.	(12)	
Fire-arms-of	collection	make, O Iara.	(12)	
Ah	glaye	gait-et ghā	arr-gh, at Iara.	(13)
Five	glac	molac-of	larac we-com, O Iara.	(13)
Charr,	hac-on	hac-gh	arr-gh, at Iara.	(14)
Beer	filling-for	bull-to-com, O Iara.	(14)	
Mr	halag-on	narag	mit-to, at Iara.	(15)
Women	calling-for	a-barber	and, O Iara.	(15)
Shy-to-thrac	stiff	it-to-to, at Iara.	(15)	
On-Saturday	thrac	stiff-to, O Iara.	(15)	
Five	glac-on-et	ghā	ghē-to, at Iara.	(17)
Five	part-of	it-on-gh-et	com-on, O Iara.	(17)
Five	it-to	gar-to	mit-to, at Iara.	(18)
Five	part-of	the-price-of	and, O Iara.	(18)
Dak-shi-et	wach	shē-to, at Iara.	(19)	
Fire-men-of	it-on	and, O Iara.	(19)	
Achie	justice	mit-to	just-to, at Iara.	(20)
Well	make-on-com-on	the-part-of	O Iara.	(20)

# FREE TRANSLATION OF THE FOREGOING.

(The song deals with the adventures of the Lakhak here Iara. In the first verse he is addressed by his father.)

(1) 'O Iara, break our camp and lead our pack-bullocks. Look out for a wide plain, and there let the cattle loose. Make a room of the grain-bags and over them stretch a red cloth so as to form a tent. (2) Put the bullock harness into water to clean it.'

(Iara demands to be married at once, but his father at first refuses.)

A quarrel arose between the father and the son. 'My son, let this year pass. In the meantime take the bullock harness out of water.'

(Iara insists, and at length the father consents to an immediate marriage. In the following lines the marriage procedure is referred to.)

'Send for horses loaded with glue and molasses, (3) and for bullocks laden with rice. Call a meeting of wise men and wise women (and take their advice). Have come the horses laden with glue and molasses, and the bullocks laden with rice. (4) Send a harker to marry the woman, and on Saturday have the veil stretched out.' Make five jars of *shang-sherbet*, and offer five *pois* full to the family priest. Invoke blessings from the wise men, (5) and make good arrangements for giving the *gand* a dinner.'

(The rest of the poem, which is a long one, has not been recorded. It describes Iara's marriage, and the *hac* is performed by him and by his bride. Iara's best friend had become his foe on account of the marriage, having become himself enamoured of the bride. It was with him that the struggle took place, which resulted in Iara's complete victory.)

\* *Initiation* here, wedding was carried by a harker. Just before the marriage ceremony proper, four men held a city, or veil, stretched out like a canopy, over the heads of the bride and bridegroom.

## LAMANI OF BELGAUM.

It will suffice to give one more specimen of the Lamani of the Bombay Deccan, a short extract from a version of the Fable of the Prodigal Son which comes from Belgaum. An example is, indeed, hardly necessary, for it will be seen that the dialect is the same as that of Bome. The only small point of difference is that in words like *ra*, *to*, the final *a* is sometimes dropped so that we get simply *r*. Thus, *mal(r)a*, for *mal(r)a*, is a man.

[No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## LAMANI.

(Dialect of BELGAUM.)

His	mal(r)a	di	haja	vitā-ān	Ōn(r)-māy	mal(r)k	haja
One	man-to	for	son	were.	Thou-of-in	the-younger	son
haja-on	hja.	'hja.	hja	mal(r)-māy-ā	manā	hja-r	hja
the-father-to	said,	'father,	hja	properly-in-from	to-me	coming-of	there
manā	hja'	hja	Ōn(r)-māy	h-r	mal(r)	pā-hja-āhā	hja
some	give'	Thy-father	thou-of-in	hja-of	properly	divided,	Thy-younger
hja	h-r	hja	hja	hja-r	mal(r)-mā	jān	hja
son	hja-of	there	having-taken	far-in	country-in	having-gone	many
hja	h-r	hja	hja	hja	hja	hja	h-r
days	any-not	were.	The-sons-in	h	mal(r)	hja	h-r
mal(r)	h	hja-hja.	h	hja	hja	hja	h-r
properly	all	agreed.	h	hja	hja	hja	h-r
mal(r)-mā	hja	hja	hja	hja	hja	hja	h-r
country-in	great	famous	having-fallen	h-in	hja	hja	h-r

## LABHANI OF THE CENTRAL PROVINCES.

The Labhani of the Central Provinces differs only from that of Bome in being more corrupt. It is everywhere mixed with the local vernacular of the tract where the speakers are found, but its basis, as in Bome, is the language of West Rajasthan and North Gujarat.

I give three specimens of it, one from the centre of the Provinces, one from the west, and one from the east.









days            rakharō,    dany-dihai    gail-thāi    laqai-kō    chāmā.  
 companion    did,    row-boat    each-on    having-arrived    himself[ing]  
 Chōtō    ō-ō    kō, 'he    kō,    Kwang-kō    Kōrōdō    sōr    tōmōr    mō-  
 Shō-ō    kō-ō    sōd, 'O    fōtōr,    Shō-ō-ō    āgōtōr    and    pōr    ō-  
 (dōtō)    pōp    kōtō-chōtō.    It    hōm    tōr    hō-ō    hōmō.    Mōk    kō-ō  
 pōrōr    ō-ō    dō-ō-ō.    Hō    I    tōy    ō-ō    tō-ō-ō-ō    ō-ō    ō-ō-ō-ō  
 chōtō.'    Pōr    hō    āgōtōr    dōtōr-ō    kōtō,    'sōtō-ō    āgōtō  
 ō-ō.'    Bōt    tō-ō-ō-ō    kō-ō-ō    sō-ō-ō-ō    sōd,    'pōtō-ō-ō    pōtō  
 kōpōtō    nīkōtō    ō-ō    pōtōtō-ō;    ō-ō    kōtō    ō-ō    sōr  
 rōtō    hō-ō-ō-ō-ō-ō    kō-ō-ō    pōtō;    ō-ō-ō-ō    tō-ō-ō    ō-ō-ō    and  
 pōtō-ō    pōtōtō    pōtōtō-ō;    sōr    tōy    kōtō    hō-ō-ō,    sōr    hōm    kōtō  
 fōtō-ō    ō-ō    pōtō;    and    rōtō    hō-ō    mōtō,    and    ō-ō    mō-ō-ō  
 sōr    kōtōpōtō    kōtō.    I    hōmōr    ōtōr    mō-ō-ō,    sōr    pōtōr  
 and    mō-ō-ō-ō    mō-ō-ō-ō.    Tōtō    ō-ō    ō-ō    sō-ō-ō-ō,    and    āgōtō  
 pōtō;    kōtō-ō.    pōtōr    mō-ō-ō.'    Tōtō    ō-ō    kōtōpōtō    hōmō  
 tō-ō-ō-ō;    mō-ō-ō,    āgōtō    tō-ō-ō-ō.'    Tōtō    tōy    mō-ō-ō-ō    tō-ō  
 kōtō.  
 kōtō.

Ō-ō    mōtō    ōtōr    kōtō-ō    rōtō.    Tōtō    ō    ō-ō-ō-ō    gōtō    ōtō  
 Hō    ōtōr    ō-ō    fōtō-ō    ō-ō.    Hōm    ō-ō    cōmō-ō-ō    hōmō    sōr  
 pōtōtō-ō-ō,    tōtō    pōtō-ō-ō    sōr    mōtō-ō    ō-ō    sōtō    mōtō,    ō-ō  
 rōtōtō,    ō-ō    mōtō    and    fōmō-ō-ō    ōtō-ō    sōtō    hō-ō-ō,    and  
 ō    āgōtō    ōtōr-ō-ō-ō    ō-ō    kōtō-ō    pōtōtō-ō-ō,    'I    kōtō  
 ō-ō-ō    sō-ō-ō-ō-ō-ō    ō-ō-ō    cōtō-ō-ō-ō    ōtōtō,    'Tōtō    ōtō  
 ōtōtō.'    Ō    ō-ō    kōtō,    'tōtō    kōtō    ō-ō-ō;    sōr    hōmōr    kōtō  
 ō-ō.'    Hō    kō-ō    sōd,    'tōy    bōtōr    cōmō-ō;    and    pōr    fōtōr  
 kōtō    kōtōr    hō-ō-ō-ō-ō;    ō-ō-ō-ō    ō-ō    I    ōtōtō    ōtōtōtō    rōtōtō.  
 pōtō    fōtō    pōtōtō-ō-ō;    ō-ō-ō-ō    tōtō    ōtō    ō-ō    mōtō    ō-ō.  
 Pōr    ō    ō-ō    kōtō    sōr    andōr    ōtōtō    kōtō    ō-ō    ōtōtō.    Pō-ō-ō-ō  
 Bōt    ō-ō    sōr    ōtō    and    ō-ō    gōtō    tō-ō    ōtō    ōtōtō.    Tōtō-ō-ō-ō  
 ō-ō    kōtō    mōtōtō    kōtō.    Ō-ō    ōtō-ō    pōtō    ōtō,    'tōtō,  
 ō-ō    fōtōr    tō-ō-ō-ō-ō-ō    kōtō.    Hō    fōtōr-ō    cōmōr    (hō)-pōr,    'ō-ō,  
 ōtōtō    hōmō    ōtō    ō-ō    kōtō-ō-ō,    sōr    ōtōtō    hōmōr    kōtōtō    ōtōtō  
 ō-ō-ō-ō    pōr    tōy    sō-ō-ō    ō-ō-ō-ō-ō-ō,    and    tōy    ōtōr    sōr    and  
 ōtōtō,    sōr    ōy    mōtōtō    kōtōtō    ōtōtō,    kōtōtō    ō-ō    ōtōtō,  
 (I)-ō-ō-ō-ō-ō-ō,    and    pōr    tō-ō    ō-ō-ō-ō-ō-ō    pōr,    ō-ō-ō    and    pōr,  
 ō-ō    hōmō    āgōtō    ōtōtōtō    ōtōtō-ō-ō-ō-ō    kōtōtō    rōtōtō-ō;    I    ōtō-ō  
 tōtō    I    ō-ō-ō-ō    fōmōtō    ōtōtō    mōtō    ōtōtō-ō-ō;    ōtōtō    ōy  
 ōtōtōtō    kōtōtō-ō    ōtōtō-ō    rōtōtōtō    tōtō    ōtōtō    kōtō-ōtōtō,    pōr    ō  
 ō-ō    (ōtō)    kōtōtō-ō-ō    ōtōtō-ō    ōtōtō    ōy    ōtōtō    ō-ō-ō-ō-ō,    ōtōtō    ō-ō  
 ōtōtō    kōtōtō    ō-ō-ō-ō-ō    kōtōtō    kōtōtō    hō-ō-ō-ō-ō-ō.    Pōr    ō-ō  
 cōmō    ō-ō-ō-ō    kō-ō-ō-ō-ō    ō-ō-ō-ō    fōtō    pōtōtō-ō-ō.'    Tōtō    ō-ō  
 kōtō.

kshā, "he chided, to ask the house sing hand mīyō; jō  
 said, "O son, then all day y'are with us-are hand-thud; what  
 house chid, at last chid; kshā-kshā-kshā mīyō, kī i  
 mine in, that there is; every-morning let-us-see, for this  
 twice that our-god, our phir jō-tyō; kshā-gō, phir  
 thy brother our-dead, and again to-ty-again; our-leaf, again  
 mī-gō,"  
 to-ty-again."

## LABANT OF HOSHANGABAD.

In Hoshangabad, in the west of the Central Provinces, the Labhāli is corrupt like that of Mandla, but not so corrupt. On the other hand, many of the corruptions of the Labhāli of this district clearly come from the Panjab. This is specially evident in the frequent use of *di* (*di*, *di*) as the suffix of the genitive, and of *ai* as the suffix of the dative. The basis is, however, the same as that of the Labhāli of Betur, etc., the language of Western Rajasthan and Gujarat.

The following points may be noted. There is the usual *ai* suffix of the genitive, as in *di-pai-ai ai*, the mother of the children; *karai-di-ai ghar*, in a Kaur's house; *a-rai di*, by her (i.e. she) said.

We have the Panjabī *di* series in *karai-di-di* (for *-di*) *ghar*, in the house of a Brahman; *di-di di*, the arrow of some; *puti-di-di*, the wife of the son; *a-di*, to him, for her; *a-di di*, her marriage.

The Gujarātī-Panjabī *ai* series is also common, as in *puti-di ai*, the wife of the son; *puti-ai*, *puti-ai*, to the son (or sons); *a-ai puti-ai*, to her son; *puti-ai di*, by the six sons it was gone, the six sons went away; *di-ai*, by whom; *di-di-ai*, for nothing; *di-di-ai*, having married. Note that the *a* of the suffix is often vocalised.

Note how the word *pai*, mother, here appears under the form *puti*, in the meaning of 'female.'

Note also the use of *ai* (i.e. *ai*) for 'was.'

[No. 7.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## LABHĀLI

(DISTRICT HOSHANGABAD.)

It	<i>ai</i>	<i>ai-vi</i>	<i>U-di</i>	<i>ai</i>	<i>ai-di</i>	<i>ai-vi</i>	<i>It</i>
<i>A-carāin</i>	<i>biy</i>	<i>there-need</i>	<i>Min-to</i>	<i>was</i>	<i>was</i>	<i>there-was</i>	<i>When</i>
<i>mal'iyā-par</i>		<i>chaghā-gyi</i>	<i>biy</i>	<i>phāyā</i>	<i>is</i>	<i>ka-di</i>	<i>is</i>
<i>on-(the terrace of) : the palace</i>	<i>they-moved</i>	<i>arrows</i>	<i>they-there</i>	<i>then</i>	<i>some-of</i>	<i>is/ed</i>	
<i>aij-ghar</i>	<i>gyi</i>	<i>ka-di</i>	<i>kandhāi-par</i>	<i>gyi</i>	<i>ai</i>	<i>ka-di</i>	<i>high</i>
<i>on-their's-house</i>	<i>went</i>	<i>some-of</i>	<i>pillar's-house-on</i>	<i>went</i>	<i>and</i>	<i>some-of</i>	<i>arrows</i>
<i>giyā-pai</i>	<i>gyi</i>	<i>ka-di</i>	<i>aijā-pai</i>	<i>gyi</i>	<i>is</i>	<i>karai-di</i>	
<i>giyā's-hat-on</i>	<i>went</i>	<i>some-of</i>	<i>oil-monger's-house-on</i>	<i>went</i>	<i>one</i>	<i>Brahman's</i>	
<i>ghar</i>	<i>gyi</i>	<i>ka-di</i>	<i>karai-di</i>	<i>ghar</i>	<i>gyi</i>	<i>ka-di</i>	<i>vyāpāi-</i>
<i>on-house</i>	<i>went</i>	<i>some-of</i>	<i>Kaur's</i>	<i>on-house</i>	<i>went</i>	<i>some-of</i>	<i>on-a-brahman's</i>
<i>ghar</i>	<i>gyi</i>	<i>aijā-ka</i>	<i>ghar</i>	<i>aijā</i>	<i>is</i>	<i>aijā</i>	<i>biyā</i>
<i>house</i>	<i>went</i>	<i>The-oil-monger's</i>	<i>on-house</i>	<i>aijā</i>	<i>was</i>	<i>her-of</i>	<i>marriage</i>
<i>karai-aijā-ghar</i>	<i>aijā</i>	<i>is</i>	<i>a-aijā</i>	<i>biyā</i>	<i>ka-aijā</i>	<i>vyāpāi-ghar</i>	
<i>in-the-Kaur's-house</i>	<i>aijā</i>	<i>was</i>	<i>her-of</i>	<i>marriage</i>	<i>became</i>	<i>in-the-trader's-house</i>	

[illegible]

FREE TRANSLATION OF THE FOREGOING

A certain king had seven sons. One day they all went up on to the top of the palace, and each shot an arrow. The arrow of one fell on a king's beam, of another on a mother's, of another on an uncle's, of another on an old-maid's, of another on a

Brakman's, of another on a Kupa's, and of another on a merchant's. The old-monger had a daughter, and the prince who shot the arrow which fell on his house married her. Similarly, another prince married the Kupa's daughter, another the merchant's, another the potter's, another the Brakman's, and another the king's. But in the magic's house there was only a she-monkey, and the prince whose arrow fell there married her.

Then the mother of the princes went round to eat dinner at each of her seven sons' houses. Last of all she came to the house of the prince who had married the monkey and he made dinner ready. 'Where is your wife?' said she. So he went off and came back with the monkey sitting on his shoulder. As soon as he came before the queen, the monkey took off her outer garment, and, lo and behold, she turned into a beautiful fairy. Then they all sat down and ate their meal. When the old queen got up to go home she said, 'the wives of my six other sons can't cook a bit, but this son's wife has given me a first-rate dinner.' So she had a palace built for the couple, and banished the six other sons with their wives. So the prince who married the monkey got a fine palace to live in, and she turned into a beautiful fairy. That is the way that luck turns out.

## LABHĀNĪ OF KANKER.

As a last example of the Labhānī of the Central Provinces, I give a specimen from the State of Kanker, which lies well to the east. It will be seen that, if we take the Rerar Labhānī as the standard, it is much purer than that of Mandla or of Hoshangabad. The infusion of the local Chhattisgarhi is comparatively small. Note the pronunciation of *biga*, a tiger, as *bahig*. The Gujarati root *alāhar*, *have*, appears here as *ahmar*. The postposition *ai* is frequently employed to indicate the case of the Agent. Note also, *vari* meaning 'he'; *kaḥ*, *and*; the Rājasthani *śreṇa*, *shall*, I shall give, and *aiḥ* (for *śaḥaiḥ*), it will be; and the numerous conjunctive participles in *chāḥa*.

[ No. 8. ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## LABHĀNĪ OF BANJARI.

(STATE KANKER.)

Ek	bahig	kā	jaḥi-mē	paṭ	aitā	aiḥ	Ekāḥ	kāḥ
1	tiger	a-certain	forest-in	fallen	asleep	was	Suddenly	many
under	ap'no	chāḥa-ai	nikal-paṭ.	Wā-ai	aiḥ-ai		bahig	
was	their-own	hole-from	emerged.	Then-of	awoke-from		the-tiger	
chamak-ga,	waḥ	wā-ai	paṭji	ā	under-paṭ	paṭ-ga.	Ekā-ai	
started-up,	and	his-of	you	one	mouse-in	fell.	anger-from	
i-chāḥa	bahig-ai	wā-ai	under-kā	mārtas	ma	lagh-kā.		
came-having	the-tiger-by	that-is	mouse-in	hilling-for	mind	fixed-was.		
Under-ai	aiḥ	kāḥ	ka,	'āp	ap'ni	waḥ	mārt-	
The-mouse-by	position	was-made	that,	'Your-Honour	your-own	and	of-me-	
which	lakh,	mārt	mārt-ai	āp-ai	chāḥa-k	hapti	'What?	
before	look,	my	hilling-from	Your-Honour-is	how-much	gracious	will-be?	
I	ahmar-thāḥa	bahig	under-ai	chāḥa-dāḥ.	Under-ai	kaḥ,		
This	heard-having	the-tiger	the-mouse-to	retained.	The-mouse-by	it-was-aiḥ.		
'Dha,	mārt	bāḥ,	āḥa-chāḥa	chāḥa-dāḥ.	Kā	dāt-paṭ	ip-ai	
'Named	my	look,	now-having	I-was-retained.	Some	day-on	Your-Honour-of	
I	āp-ai	had-kā	āḥa.	I	ahmar-thāḥa	bahig	kāḥ,	
this	mercy-of	return	I-will-give.	This	heard-having	the-tiger	loved,	
waḥ	jaḥi-mē	daga	ga.	Kā	ā	paṭhā	a	jaḥi-kāḥ
and	the-forest-in	was	went.	Some	days	afterwards	that	forest-in
aiḥ-aiḥ-ai	phāḥ	lagā-chāḥa.	bahig-ai	phāḥiḥ.	Kāḥa-kā	waḥ		
the-thus-very	a-mouse	fixed-having	the-tiger	seized.	Remember-that	he		
had-kāḥ	kaḥ-kāḥ		mārt-aiḥ-ai.	bahig	phāḥ-ai			
the-mouse	when-when (i.e., now-and-then)		killing-was.	The-tiger	the-mouse-from			



nīkaps wāhō kōhō chōhō, wō hō-m nīkaps wāhō, wāj wō  
 getting-out for much mistle, but at-all-not get-out could, and he  
 dōhōhō mōhō gōmōhō hōhō. U-j wōhō jō-hō hōhō chōhō-dōhō-hō  
 grief-of dying to-rear began. That-very mōmō wōhō the-tiger released-had  
 a gōmōhō wōhō-hōhōhō, 'a mōhō up'hōhō hōhō-wāhō,' wō-hō hōhō  
 hōhō rear heard-hearing, 'that my thought does,' him-of voice  
 hōhōhō-hōhō, wāj chōhōhōhō chōhōhōhō wōhō hōhōhōhō jōhō hōhōhō  
 recognized, and nothing making there arrived where the-tiger second  
 gōhō-hō. U wō-hō chōhōhōhō hōhō-hō hōhōhō-hō hōhōhōhō, hōhōhōhō  
 follow-was. He him-of pointed tooth-with the-mōmō out, the-tiger  
 chōhōhō-hōhō.  
 released.

### FREE TRANSLATION OF THE FOREGOING.

A tiger once lay asleep in a certain forest, when there suddenly came out from their  
 hole a number of mice. The tiger, startled by the noise they made, awoke, and his paw  
 fell on one of them. In his anger he determined to kill the little creature, but the  
 mouse made a humble petition saying, "let Your Honour compare Your Honour's self  
 and this poor me. What credit will Your Honour get from killing as dry a creature?"  
 Then the tiger released and let him go, and the mouse said, "bless my luck! Your  
 Honour saw the difference between us, and let me go. Some day or other I will return  
 this kindness which Your Honour has shown me." When the tiger heard these words he  
 laughed to scorn, and took his way into the heart of the forest. Some days afterwards  
 the forest men set a spring for the tiger, as he had been every now and then killing  
 their cattle, and into the spring the tiger fell. The tiger did his best to get out of the  
 snare, but could not do so, and, feeling fit to die for grief, began to roar. Now that very  
 mouse whom the tiger had released heard the roar, and recognized the voice as that of his  
 benefactor. So he searched about till he found him lying caught in the spring. With  
 his sharp teeth he cut the string of the snare, and released the tiger.

### BANJARI OF THE UNITED PROVINCES.

The *Lahela* of the United Provinces is usually called "Banjari." It closely resembles that of Benar, though it is much corrupted, and is also much mixed with the vernacular dialects of the localities in which it is found. As in Benar, its basis is the language of Western Rajputana and of Northern Gujarat. I give a complete set of examples from the district of Saharanpur, and also a short extract from Elah. It is unnecessary to give further specimens, as throughout the province the only variation is the greater or less admixture of the local dialect.

## BANJĀRĪ OF SAMARANPUR.

We may note the following peculiarities of the Banjārī of Samarapur:—

As in Northern Gujarāt, a cerebral *j* is represented by *r*. Thus, *jaī*, family, becomes *r*.

As usual the nominative of strong *a*-base ends in *ā*, with an oblique form in *i*. Thus, *ghōrā*, a horse, oblique form, *ghōrī*. Nouns ending in consonants have an oblique form in *i*. Thus, *maī*, property; genitive *maī-i-rō*: *maīk*, a country; locative, *maīk-i-rō*, in a country; *chī*, a thing; *chī-i-rō*, for a thing.

The usual case postpositions are—agent, *se*; dative-accusative, *ro*, as in *ghōr-i-ro*, to a man; *o-ro*, him. Sometimes we have the Gujarātī *se*, as in *ghōr-i-se*, to a servant. For the genitive we generally have *ro* (oblique *ro*, feminine *ri*). When it agrees with a noun in the locative, it becomes *ro*. Sometimes we have the Gujarātī *se*, as in *o-se*, of him. For the locative we have *maī*, usually suffixed to the locative of the genitive, as in *maīk-i-ro-maī*, in a country.

The word for 'two' is *di*, as in *Berar*, not *dhī*.

The Pronouns generally are as in *Berar*. *Mamāī* or *mamāīk*, is 'to me.' The word for 'he' is *o* or *maīk*. 'One's own' is *ap-ro*. *Ap* is also used to mean 'we,' including the person addressed. Its genitive is then, *ap-ro*, and its dative *ap-ro*.

The Present tense of the Verb Substantive is conjugated as follows:—

	Sing.	Plur.
1	<i>chāl</i> or <i>chālī</i>	<i>chāl</i> or <i>chālī</i>
2	<i>chāl</i>	<i>chāl</i> or <i>chālī</i>
3	<i>chāl</i>	<i>chāl</i> , <i>chālī</i>

It will be observed that *chāl* can be used for all persons in both numbers.

The Past Tense in the Hindi *dhī*, was. Its feminine is *dhī*. We should expect its masculine plural to be *dhī*, but in the places where it occurs the ordinary Hindustānī *thī* is used instead. In other parts of the United Provinces *chāl* is also employed for the past tense.

The Finite verb is as in *Berar*. The definite present is formed by suffixing the auxiliary verb to the simple present, and not to the present participle. Thus, *marī-chāl*, I am dying.

The Past Participle does not take *p*. Thus, *hālī*, not *hāip*, *maī*.

The Comparative Participle usually takes the suffix *ī* or *dhī* (compare the *Berar dhī*, Central Provinces *dhī*). Thus, *chāhī-ī*, having left; *kar-dhī*, having done; and many others. We have also a form like *dhālī*, having seen. Compare Gujarātī *maīrā*, having struck.

The Hijābī negative *hī-ro*, occurs.

Transitive verbs in the past tense generally, but not always, have the subject in the agent case.

[No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RANJALI.

(Dialect of Saharawal.)

## SPECIMEN I.

Ek	giach-ot	di	bhā	thā	Uchh-achh-ot	khachh-ot
One	man-ly	two	was	more.	Then-is-from	the-gonger-by
bā-ot	bāh,	'ai	bāh,	manah	jo	otā-ro
the-father-is	it-was-said,	'O	father,	to-me	what	property-of
potāhā-ahā,	manah	dh.	dhā	ā-ot	nah	bh
arrives,	to-me	plus.	Then	him-of	the-property	having-divided
dāh.	dh	dāh	dāh	phāh	khachh	bhā-ot
was-given	And	a-fine	days	afterwards	the-gonger	was-by
kar-dāh,	dh	dhā-ot	manah-achh	achh	bāh,	achh
made-having,	a	distance-of	country-to	journey	was-made,	and
achh	up-ot	nah	badāh-achh	khā-dāh.	dh	dhā
there	his-own	property	misplaced-is	was-leaf.	And	when
khachh	kar-dāh,	dhā	otā	manah-ot-achh	bāh	bāh
expended	was-made,	then	that	country-of-is	a-great	failure
phā.	dh	a	dhā	khāh	dh-pāh,	achh
fell.	And	he	when	needed	became,	and
khā	bāh	ot	nah,	dh	a	dhā-ot
anything	even	not	remained,	then	he	landlord-of
jo	achh.	Wah	kar	achh	achh	khāh-achh
having-gone	attached-himself.	That	landlord	his-own	fold-is	
dh	dhāhā	khāh,	achh	ā-ot	phā	bāh-ot
was	he-fell	achh,	and	him-by	this	thing-for
dh	dh	achhāh-ot	phāh-ot	achh	khāh-ot	up-ot
was	that	then	had-to-achh	the-voice	calling-were	his-own
phā	khāh.	phā	achhāh-ot	bāh	ot	dhā-ot.
belly	he-may-achh,	bāh	that	lay-is	express	not
phāh	bāh-achh	a-then	bāh	bāh	'achh	bāh-ot
Then	was-is	come-having	it-was-said	that,	'my	father-is
khāh	nāhāhāh-ot	achh	thā,	achh	achh	manah-achh.
was-may	was-is	had	was,	and	I	happy
Māh	achhāh	up-ot	bāh	dhā	phā-achh,	achh
I	was-having	up-own	father	near	going-on,	and

kôhî, "re bôh, môt thîrî sar kôndîr-ô buri kôhî-ôhî,  
*I-say, "O father, by-me thy and Honour-of not done-in,*  
 sar ôhî yoh mâtî kô-ôl lî thîrî kôpî kôhî.  
*and now this like at-all-not that thy son I-say-called.*  
 Mânghî ap-ôrî môtîrî-ô vîgîrî bânî." Jadhî a ap-ôrî  
*He done-own across-of like made."* Then he his-own  
 kô-ôl dîhî chî kîrî, sar a ôhî ôrî thî jadhî  
*father-of now day brought, and he yet far was, then*  
 v-ôrî ôhîkîrî a kô-ôrî tann apî, sar dîp-thîrî  
*him-to having-own that father-to companion came, and ever-having*  
 gôhî-ôhî lî-lîhî, sar kîrî gyîrî kîhî, Chîrî-ôhî  
*top-in he-own-father, and much love was-made. The-own-by*  
 kîhî-ô kîhî kî, "re kîhî, môtî thîrî sar  
*the-father-to it-own-said that, "O father, by-me thy and*  
 kôndîr-ô buri kôhî-ôhî, sar ôhî yoh mâtî kô-ôl  
*Honour-of not done-in, and now this like at-all-not*  
 kî thîrî kîhî kôhî.  
*that thy son I-say-called.* Kô-ôl ap-ôrî mîkîrî-ô  
*that thy son I-say-called.* The-father-by his-own across-ô-ô  
 kîhî kî, "kôhî-ô kîhî kîrî kîhî-ôhî, sar vîhî  
*it-own-said that, "good-than good robe ever-bring, and him*  
 gôhî-ôhî; sar vîhî-ô kîhî-ô-ôhî gîpîrî, sar pagî-ôhî jîhî  
*clothe; and him-of hand-of-in giving, and fast-in shoes*  
 jîhî; sar kîhî kîhî-ô sar kîhî môtîrî; kîhî-ô  
*put-on; and we may-not and happiness may-choose; because*  
 kîhî-ô ôhîrî môtî-ôhî, ôhî jî-gîpî; kîhî-ô gîpî-ôhî, sar  
*my shoes own hand-own, now become-often; fast-give-own, now*  
 pî-gîpî-ôhî. Jadhî vî kîhî-ô kîhî-ô hîrî.  
*put-give-in.* Then they happiness to-do have.  
 T-ôrî vîhî kîhî kîhî-ôhî thî. Jadhî gîhî-ô  
*Then-of the-great son the-father-in was. When house-of*  
 ôhî apî gîpî-ô sar mîhî-ô kîhî vîhî. Jadhî  
*now he-came sleeping-of and dancing-of* vîhî sar-ôhî. Jadhî  
 kî mîkîrî-ô kîhî-ôhî jîhî-ô kî, "ô kîhî kîhî-ôhî.  
*a servant-to called-having it-own-said that, "this what doing-own?"*  
 Ôhî kîhî kîhî kî, "ôhî kîhî-ôhî, apî-ôhî, sar  
*By-him him-to it-own-said that, "thy brother come-in, and*  
 thîrî kîhî kîhî kîhî-ôhî, ôhî vîhî kî  
*thy father-by a-great first made-in, this for that*  
 vîhî vîhî-ô kîhî kîhî-ôhî. Ô gîhî kîhî-ô  
*he him-by not happy found-in.* He mîhî kîhî-ôhî  
 apî mîhî-ô kîhî kî, mîhî mî jîhî? Jadhî gîhî  
*he-own mîhî-in mîhî that, mîhî not I-go?* Then him-of

bal	a-ahin	ah	manya.	U	ap'at
father(-ly)	come-having	to-be	it-was-remonstrated.	He	his-own
bal-ré	kahé, 'dikh,	at'ra	batul-ah	mal	thari
father-to	said,	to-may	gone-from	I	thy
karé-ahé;	kadha	thahé	lakam	malahé	né
doing-as :	over-comes	thy	order	blackness	not
ah	if	kadhi	ek	bat'ri-ro	batohé
but	by-thus	over	a	post-of	young-one
mal	ap'at	mal'at'ah-ré	with	k'ahé	mal
I	up-own	friend-of	with	happens	may-make.
ye	thahé	hija	kyé,	ja	thahé
this	thy	son	come,	by-when	thy
ah-ahin-ahé,	to	h-ré	what	karé	k'ahé
made-in,	by-that	him-of	for	a-grad	fast
U-on	bal	kahé	ka,	'in	to
him-of	father(-ly)	it-was-said	that,	'thé	very
mal	ahé-ahé,	sur	je	k'at	ahé
always	remains-as,	and	what	over	mine
thahé	ahé.	For	k'ahé	mandé	sur
this	is.	But	happens	to-continue	and
ahé-ahé,	kahé-k	the	thahé	thahé	man-thé,
proper-as,	because-that	this	thy	brother	dead-man.
gayé-ahé;	k'ahé-thé,	at	mal-gayé-ahé,		
gone-is :	had-own,	he	found-gone-is		

[No. 10.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RAJPAṬI.

(Dialect of Saranskṭra.)

## SPECIMEN II.

Māi dāa buraṁ lag rānāi Nāhān-māi mī'rī kōhī. Aur abhī  
 10-ye ten years for state Nāhān-in service was-time. And was  
 kī kar'ānā mī'rī dhāyā-ī aṣ'ā ghā 1-gaṇā-dhā Uktān  
 one year-from service abandoned-being up-yes house some-are. There-to  
 hāva kīhī kīhī dhā, par hānān dāt-ā k'ānāyā-ā aṣ'ā j  
 climate very good is, but our country-of men-of there mind  
 kō-āi lagī-dhā, kīhā-ī aṣ'ā-āi kīr apīr dhāī, sū on  
 at-all-not engages, because-that there-to mind beyond-head are, and there  
 pāhāyānā kīhī āp-āi sūzāh kō-āi jāv. Par dāt'ī pāhīr  
 maintenance-to speak up-to understood at-all-not yes. But other all  
 Bājī-āi Nāhān Bājī-āi tāyā. aṣ'ī jāvā sūzān kīhīr  
 Bājī-ān Nāhān Bājī-āf subjects their-own tongue polishing for  
 par-āi kīhī kīhī kar-ānā-dhā. Aur Bājī-āi dī-māi kī dāt-j  
 reading-for much effort making-to. And Bājī-āf mind-to also this-very  
 kī k'ānā-dhā kī, 'abīr sūzān-āi k'ānā pāī aur aṣ'ī  
 thing occurring-to that, 'my country-to-of men may-read and their-own  
 jāvā sūzān.' Bī-ī kīhān jāv-jāv mānā's kīpān  
 language may-improve.' This-very for place-place schools established  
 kar-ānā-dhā. Bī hānān dāt-āi jāvā an ghān hāt dīr  
 making-to-is. And our country-of language those men great by-delay  
 mā'jā pīr-dhā. Par hān yāvā k'ānā-dhā kī, jāvā wātā  
 to-understand getting-are. But we certain making-are that, when that  
 Bājī-āi kīhī jāvā sūzān-āi k'ānā-dhā, jāvā-jāv mānā's  
 Bājī-āf effort language improving-for being-made-to, quickly-early  
 jāvā sūzān jāv.  
 tongue improved will-go.

## FREE TRANSLATION OF THE FOREGOING.

I served for ten years in the State of Nāhān, and now leave a year ago. The  
 climate there is very good, but does not please the people of our country, for the men-  
 tellects there are very ignorant, and we find it difficult to understand their speech.  
 But the Bājī of Nāhān is making greater efforts than the neighbouring Bājās are doing to

edness to the people, and to polish their language. The Raja's mind is full of this idea,—  
 'I must teach my subjects to read, and must polish their language.' With this object  
 he is establishing schools here and there.

The people of that country very slowly understood our language, but now that the  
 Raja is endeavouring to improve theirs, it will very quickly become quite polished.



# ODDH BANJĀRĪ.

In Oudd, the Banjārī does not differ from that of Sahasrāpur. A few short sentences will serve to show this. I have selected them to exemplify the use of *chit* to mean 'win,' as stated when dealing with the Sahasrāpur Banjārī. We may note a few Rājasthāni forms which did not occur in the specimens from the latter district. Such are *man*, *I*, and *thāt* *thou*.

[No. II.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BANJĀRĪ.

(Dialect Khatl.)

<i>Th</i>	<i>thāt</i>	<i>ghāt-mā</i>	<i>thātā</i>	<i>hāt-chit</i>	<i>Lañ</i>	<i>hāthāi-th</i>
<i>Thou</i>	<i>brothers</i>	<i>the-house-in</i>	<i>dispute</i>	<i>making-were.</i>	<i>Quarrel</i>	<i>dispute-from</i>
<i>apñ</i>	<i>mā</i>	<i>pinchō</i>	<i>hāt-chit</i>	<i>āñ</i>	<i>thāt</i>	<i>thāt</i> , 'that'
<i>their-own</i>	<i>property</i>	<i>after</i>	<i>doing-dispute-were.</i>	<i>One</i>	<i>brother</i>	<i>said</i> , 'thou'
<i>aiyāñ</i>	<i>hāt-th</i>	<i>Chit</i>	<i>patā</i>	<i>hāt</i>	<i>at</i>	<i>cut-cut</i>
<i>divided</i>	<i>made.</i>	<i>four</i>	<i>arbitrators</i>	<i>having-called,</i>	<i>thāt</i>	<i>half-and-half</i>
<i>thāt-th</i>	<i>man</i>	<i>chāt</i>	<i>mā</i>	<i>thāt</i>	<i>chāt</i>	<i>upñ</i>
<i>dividing-having-placed,</i>	<i>I</i>	<i>whether</i>	<i>the-property</i>	<i>cut</i>	<i>or-whether</i>	<i>I-squander</i>
<i>thāt</i>	<i>khat</i>	<i>pat</i>	<i>thāt</i>	<i>chāt</i>		
<i>that-with</i>	<i>any</i>	<i>concern</i>	<i>not</i>	<i>is.</i>		

### FREE TRANSLATION OF THE FOREGOING.

Two brothers, living in the same house, went to quarrel about their property. One said to the other, 'let us partition the property. We can call four arbitrators, and they can divide it half and half, and then whether I use my property or dissipate it, it will be no concern of yours.'

## KĀKĒRĪ.

The Kākērs are a small tribe of weaver-makers who are settled in the District of Jhans in the United Provinces. They are said to have immigrated thither from Ajmer about two hundred years ago. They have a language of their own. Only some forty speakers of it have been recorded. I give two specimens of it,—an extract from the Fable of the Prodigal Son, and a folk-tale.

It will be seen that the language is exactly the same as that form of Lohindī of which the standard is found in Bome. In other words, it is based on the language of South-West Rajputana and of North Gujarat.

[No. 12.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## KĀKĒRĪ.

KĪKĒRĪ DĪKĒRĪ.

(THERSON JHANS.)

## SPECIMEN I.

Ek jani-ē ā abhāt hāt. O-ē abhāt abhāt apāt bāt-ā  
*One man-to his son were His younger son His-own father-to*  
 hāt, 'E dāhā, ā āhāt-āhāt jē māt hāt-ā hāt,  
*said, 'O father, that property-of-son which my share-to map-to-nd,*  
 ē 'dāhā.' Tāt hē āhāt hāt dāt. Bāt dāt nāt hāt  
*that give-away.' Then he properly dividing gave. Many days not became*  
 āhāt abhāt nāt hāt āhāt pāt-ā āhāt-āt, ā  
*the-younger son all things collecting a foreign-country-into went-away, and*  
 āhāt āhāt-ā nāt āhāt āhāt. Jāt hē āhāt āhāt  
*there evil-conduct-in all fortune wasted-away. After he all fortune*  
 āhāt-āt, āhāt āhāt āhāt āhāt hāt. Jāt āhāt āhāt  
*had-wasted, then that country-in great famine fell. How he indigent*  
 āhāt, āhāt āhāt āhāt-āhāt āhāt āhāt āhāt āhāt āhāt āhāt  
*became, and that-place-of inhabitants-to one-of near to-the began; and*  
 āhāt āhāt āhāt-āt āhāt-āt. Jāt āhāt āhāt āhāt āhāt  
*him again feeding-for went-away. And which house the-water need-to*  
 āhāt āhāt āhāt āhāt āhāt āhāt āhāt āhāt āhāt āhāt  
*of his-own pleasure-with thus back to-nd making-to-nd. Anybody-by*  
 āhāt āhāt.  
 āhāt āhāt.

<sup>1</sup> *Abhāt (Abhāt) āhāt-āt.*

[ No. 18.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## HARJARI.

KARNAL DISTRICT.

(DISTRICT FRANK)

## SPECIMEN II.

He night-of he sudden childer hall. O-oh garāh a  
 A king-of a beautiful daughter was. By-the religious-guide the  
 better. But ay'at want-me pāp wicked. So right-as  
 daughter-of for his-own mind-is in made-thought. So the-king-to  
 he ki, 'tārī bēi-me kaj lag-pāi.' To Rājā  
 it-was-said that, 'thy daughter-to an-it-ones has-acted.' Then the-king  
 hit jar-kāh garāh-ai āgh dāgh-bāh, aur ki  
 hand fold-having the-religious-guide-of before stood-up, and it-was-said  
 ki, 'mārī bēi-t kaj hāi tārī chāng?' To  
 that, 'my daughter-of it-ones what is-very much-ones?' Then  
 garāh ki ki, 'rājā, tū ai chādāh re  
 by-the-religious-guide it-was-said that, 'O-king, thou art amāh-āh-of  
 hāh'at hāh, aur t-ua i hāh-ai hāh'at-āh amāh'at-ua  
 for make, and that-is the daughter making-to-it the-ua-is  
 hāh-ai' Rājā to tūh kām, āgh'at bēi-ai  
 make-to-foot-ang.' The-king that very-ang-is hāh, the-ua daughter  
 hāh'at-ua hāh'at-kāh amāh'at-ua hāh-ai. Ab  
 for-is making-to-it ua-is she-was-came-to-foot-ang. Kāh  
 o-oh gāh hāh'at āh'at hāh'at-ai, ai t hāh'at dāh'at, āgh'at  
 her was wanted having playing-ua, that he the-ua was. the-ua  
 āgh'at-ai ki ki, 'ua-ai pāh'at.' So ki amāh'at-ua  
 friends-to it-was-said that, 'the take-hold-of.' So they the-ua-into  
 hāh'at-ai aur jāt hāh'at-ai pāh'at-ai; aur t-ua pāh'at-ai hāh'at-ai.  
 jumped and at-once the-ua took-hold-of; and it hāh'at-ai hāh'at-ai.  
 So t-ua hāh'at, aur dāh'at, it-ua hāh'at hāh'at. O jo  
 Rājā hāh'at it-was-said, and it-was-said, that-is a-girl was. She when  
 āgh'at garāh-ai dāh'at, ai āgh'at māl hāh'at-ai. Bēi-ai  
 for-ua hāh'at-ai, the for-ua face covered. The-girl-to  
 gāh hāh'at-ai ki, 'tū, hāh'at ai?' But ki ki,  
 the-husband says that, 'thou, how come?' By-her it-was-said that,  
 'mārī hāh'at-ai garāh hāh'at. O hāh'at-ai hāh'at-ai mārī  
 'my father-of religious-guide was. He the-father-to saying me

ku'mkə,	ku'kə,	ku'kə,	ku'kə,	ku'kə,	ku'kə,	ku'kə,	ku'kə,
past-tense-out.	By-the-ridge-pole	mind-in	me-towards	in	me-thought.	ku'kə,	ku'kə,
Yu	chhi	ku'	ku'	ku'	ku'	ku'	ku'
This	was	there,	other	anything	not	in	By-the
	ku'	'ghost	staid.'	ku'	ku'	'mad	ku'
it-was-said	that,	'some	come.'	By-the	it-was-said	that,	'I
chhi	ku'	ku'	ku'	ku'	ku'	ku'	ku'
may-come	that	forest-of	country	one	bringing	it-in	staid-up,
	ku'-ku'	ku'	ku'	ku'	ku'	ku'	ku'
own-in-ghost-very.	Then	I	house-in	I-will-come.'	By-the	ku'	ku'
going	ku'	ku'	ku'	ku'	ku'	ku'	ku'
no-one	It-was-said	ku'	ku'	ku'	ku'	ku'	ku'

Ordn- The religious-guide-of	secondary-A the act of	dispo- to send on	ghar a house	bath wash	sa So
dy'ne it-own	chā'ni discipline-to	kal it-own-said	li that	'khal'ti-ni the-her	'pak'p'i take-told-of
secondary-on the-own-take	lā'p- I-said	am and	khal'ti-ni the-her	pa'ing-lit. flow-remind	

[illegible]

## SUKSHĀ.

## MOSES.

To just instant look, ye just please plea.  
*W'ho an action does, he so swift oblige.*

Somehow might against ghost, hide-at harden this.  
*The fair-one cut in her own in-house, the holy-man-to the monkey soft.*

## FREE TRANSLATION OF THE FOREGOING.

A certain king had a very beautiful daughter. His private chaplain looked upon her with evil intent, and to gratify it, said to the king that she was under the influence of some evil omens. The king stood before the monk with joined hands and asked him how the evil might be removed from his daughter. The monk then said, "Make a chest of sandal-wood, and having shut up your daughter therein, throw her into the sea."

The king did as he was told, and having shut her up in the chest threw her into the sea.

The girl's husband, who was out hunting, saw the floating chest, and ordered his men to jump into the sea and fetch it ashore. His men did so. When the chest was brought on land and opened, lo! there was the girl alive. As soon as she recognized her husband, she covered her face. The husband asked her how she had been thus shut up. She replied that her father's chaplain, who had an evil intent with regard to her, had brought her into this predicament. Then the husband asked her to come home with him, but she refused and said that she could not do so unless a monkey brought from the forest was placed in her stead, and the chest left floating.

Her husband did so, and she went to her husband's house.

Meanwhile the monk whose monastery was situated on an island on the sea, saw the chest floating and ordered his disciples to bring it ashore.

They did so and he had it removed to his own room.

Then he ordered his disciples to go on with their usual hymns with great vigor, and added that even if he should call them, they need not attend.

Then at midnight, full of joy, he opened the chest; but to his surprise, he found there a fierce monkey who fell upon him and tore his throat open, so that he fell down dead.

Next morning, when the disciples saw that their master did not come out though it was late in the day, they peeped through a hole in the door, and saw that he lay dead. They opened the door, and out ran the monkey.

Thus they understood that the monkey must have killed their preceptor.

MOSES. As a man sows, so does he reap. Doubtless quiet at home, while the monk is killed by the monkey.

## LABĀNKĪ OF THE PUNJAB.

The Labānkī (locally called Labānkī or Labān'kī) of the Punjab is also based on Paspatani. But its original is rather the Bāgri of north-west Rajasthan, than the half Mārviṭ half Gujarkhī which we have observed in the Central Provinces. It will be remembered that one of the typical peculiarities of Bāgri is that the initial *ā* of the genitive postposition is changed to *g*, so that *āḥ* becomes *gāḥ*. In Punjab Labānkī this principle is carried still further. The dative postposition *āḥ* becomes *gāḥ*; the oblique postposition *ā* becomes *āḥ*; the past tense of the verb substantive *ā*, was, becomes *āḥ*, and similarly the Illative conjunction *ā*, then, becomes *āḥ*. We even find the word *pākāḥ*, cloth, changed to *āḥāḥ*.

The declension of nouns follows the usual north-western Rājasthānī forms. The nominative of strong masculine *a*-nouns ends in *ā*, not *ā*, and its oblique form and plural ends in *ā*, not *ā*. Thus, *ghoḥḥ*, a horse, oblique form *ghoḥḥ-ā*. There is the usual locative in *ā*, as in *ghoḥḥ-ā*, on a horse. The agent case, however, takes the postposition *āḥ*, and is regularly employed before the past tenses of transitive verbs.

The usual postpositions are—

Dative-accusative *āḥ*, *gāḥ*, *gā* (locative of the genitive), *āḥ* (borrowed from Hindostānī), *āḥ* (a Gujarkhī form), *āḥ* (Punjabī).

Illative, *āḥ*, *āḥ*, *āḥ* (from near). Genitive, *gā* (Bāgri), *gā* (Mārviṭ), *āḥ* (Hindostānī). Locative, *āḥ*.

Sometimes *āḥ* is used as a sign of the agent case as in *āḥ-āḥ*, he gave; *ghoḥḥ-āḥ*, by whom. The genitive postpositions end in *ā*, when agreeing with a noun in the locative, as in *ghoḥḥ-āḥ*, the stable. In one case we have *āḥ*, the locative of the Gujarkhī genitive suffix *āḥ*, viz., in *āḥāḥ-āḥ* *ghoḥḥ*, with the horse. *āḥ* is used as the sign of the accusative in *ghoḥḥ-āḥ* *āḥ* *āḥāḥ-āḥ*, what the horse were eating.

The vocative particle is *āḥ* when addressing men, and *āḥ*, when addressing women.

The oblique plural sometimes ends in *āḥ*, as in Rājasthānī. Thus, *āḥāḥ-āḥ*, in eyes; *ghoḥḥ-āḥ*, on the feet.

As a general rule Hindostānī and Punjabī forms are also freely used, so that, though based on Rājasthānī, the language is essentially mixed in character.

The numerals are as in Hindostānī. It will be noticed that the form *āḥ* for 'two,' which we met in the Central Provinces, is not found in the Labānkī of the Punjab.

The first two personal pronouns are as follows. The agent case is the same as the nominative :—

*Māḥ*, I, by me; *āḥāḥ*, my; *āḥāḥ-āḥ*, to me; *āḥāḥ*, we, by us; *āḥāḥ-āḥ*, our.

*Tāḥ* or *tāḥ*, thou, by thee; *āḥāḥ*, thy; *āḥāḥ* (a regular Rājasthānī and Gujarkhī form), you, by you; *āḥāḥ-āḥ*, yours.

In both pronouns Hindostānī forms are also freely employed.

'He,' 'that' is *āḥ* or *āḥāḥ*, oblique singular *āḥ*, nom. pl. *āḥ* or *āḥāḥ*; oblique plural *āḥ* or *āḥāḥ*. We have also forms like *āḥāḥ-āḥ* *ghoḥḥ-āḥ*, in that house; *āḥāḥ-āḥ* *āḥāḥ-āḥ*, in that country. *Tāḥ* or *gāḥ*, is 'this'; *āḥ-āḥ* (accusative), *āḥ*; *āḥ-āḥ*, of this one; *āḥāḥ-āḥ* *gāḥ-āḥ-āḥ* *āḥāḥ*, the age of this horse.

Other personal forms are *ghoḥḥ*, who; *ghoḥḥ-āḥ* (nom.), what; *āḥāḥ*, *āḥāḥ-āḥ*, who? *āḥ-āḥ*, whom? *āḥ*, *āḥ-āḥ*, what? *āḥāḥ-āḥ* (with Rājasthānī phonetic *āḥ*), how many?

*Chhap*, of the house, is regularly used to mean 'one's own,' like the Hindustani *apna*.

The verb substantive is thus declined in the present :—

Sing.		Plur.
1.	हैं, ह. अह	ह.
2.	ह. त	ह. त.
3.	ह.	ह. त.

The following forms are also used :—

Sing.		Plur.
1.	होयह, होयहोयह	होयह, होयहोयह
2.	होयह, होयहोयह	होयह, होयहोयह
3.	होयह, होयहोयह	होयह, होयहोयह

Note that, as in Northern Gujarati, the second person singular is the same as the first person singular. Note, also, that all persons of the plural end in *ह*.

Finally, *hai* or *chhai* can be used for any person of the present tense. This also occurs in Gujarati dialects.

The past tense is *ah*, *ahai-ah*, or *chhai-ah*. The masculine plural is *ah*, *ahai-ah*, or *chhai-ah*.

The simple present tense of the finite verb takes the following forms. Thus, 'I strike,' etc. :—

Sing.		Plur.
1.	मारह	मारह.
2.	मारह	मारह.
3.	मारह	मारह.

The Present Definite is formed as in Rajasthani and Gujarati, by conjugating the verb substantive with the simple present, and not with the present participle. Thus, *mai' marh-ah*, I am striking. Similarly we have an Imperfect *khair-ah*, they were eating.

The Future has *s* for its characteristic letter as in eastern Rajasthani and Gujarati. It is conjugated as follows. 'I shall strike,' etc. :—

Sing.		Plur.
1.	मारस.	मारसह.
2.	मारस.	मारस.
3.	मारस	मारसस, मारसह.

There is a future passive participle in *ā*, which can also be used for the future, as in *kar-ā*, it is to be done, i.e., (we) shall do.

The Imperative is as usual. Thus, *de-ān*, give away. Special forms are *li-an*, bring, with the Rājasthani phonetic *s*; *khān*, eat; *khān*, become; *chāyā*, go.

It seems that the syllable *gā* (feminine *gi*) may be added to all these forms without affecting the sense. Thus, *de-gā*, it may come; *khān-gā*, it is proper; *chāyā-gā*, go ye women.

The past participle ends in *ā*. Thus, *mar-ā*, struck. From this past tense are formed exactly as in Hindustani. Thus, *ī-ā* *mar-ā*, he struck; *ī-gā*, he went. The Perfect sometimes combines the past participle with the verb substantive into one word. Thus, *āyā*, for *ā-ā*, I have come.

*Kar-ā*, to do, makes its past participle *kā* or *kāā*. *Kā* is also used to mean 'said,' as in Gujratī.

The present participle is *mar-ān*, striking; the infinitive, *mar-āi*, to strike; and the conjunctive participle, *mar*, *mar-gā*, or *mar-bā*, having struck.

In *khān-ā*, caused to feed, we have a causal verb formed by suffixing *ā*, as in Rājasthani.

The first two specimens of Lahari of the Panjab come from Lahore. They are a version of the Parable of the Prodigal Son and a folk-song.

[No. 14.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### LARĀNĪ OR LARĀNKĪ.

(DIALECT OF LARORE.)

#### SPECIMEN I.

Ik	bandi-gā	dē	chikā	dā.	Ī-gā-nā-dī	nān-ā	bāp-gā
Our	man-of	two	sons	were.	Then-of-us-from	the-younger-by	father-to
khā,	'bāp,	jē	ghar-gē	chāh	ī,	ī-gā-nā-dī	jē
at-was-said	'father,	what	my	property	is,	then-of-us-from	what
khā	kar-gā,	wah	de-thāh.		Te	mar-ā	chāh
also	may-come,	that	give-away.		And	him-to	what
uī	din.	Phar-ān	din	nāh	dā	gāj-rēpi,	nān
having-decided	our-days,	Many	days	not	were	passed,	the-younger
chikān-ā	ab-hāh	kar-āyā,	to	din	mar-ā-nā	gar-giā.	
son-by	all-everything	together	was-made,	and	for	country-in	he-was-away.
Dekh	mar-ā	jān	ān	and	ich-pān-nā	ujār-din.	
There	him-by	gone-leaving	the-whole	property	detaching-in	was-went-away.	
Tarē	mar-ā	ān	nā	khān	kar-din,	Uī	mar-ā-nā
When	him-by	the-whole	property	spent	was-made.	That	country-in



heŕō kēl per-gapē. Tawē ō-khē kph pēten legē. Wēh wēl  
*a-ghost familar fall. Then him-to want to-fall began. He that*  
 mēl't-wēl tē guēh-āt-kapē mēl-pēnē, tē wēnē ō-khē ghē-tē  
*country-to one village-was-was remained, and him-by him-was-for him-was*  
 pēll-wēl ēr chēnēwēn wēhē tēpē- tē wēnē kphē ē  
*fell-to some praying for it-was-was; and him-by him-was/ there*  
 chēlīnē-āt kēpē ghēngē pē khar-līnē, jō-ē ēr khēwē-dē,  
*heads-of with him-was belly filled, what the-same eating-were.*  
 kēnē ō-khē kēnē dīyē. Tawē ō-khē akal ē, wēnē  
*any-one-by him-to anything-not was-pieces. Then him-to want came, him-by*  
 kē, 'wēhē kēpē-ē kēnē-kē wēnē kēnē kēhē, tē  
*it-was-was, 'my father-of many-was secretly leaves eat, and*  
 wē-kē-dē kēnē-kē wēhē-rēhē, tē mēl kē kēhē  
*them-of-from how-much-was to-lyft-was-and-also, and I here hungry*  
 pēll wēl-ē. Mēl kē-dē wēhē, tē ghēngē kēpē tē  
*fallen dying-am. I here-from with-came, and my-am father near*  
 jūn, tē ō-khē kēhē, 'kēpē, mēl Pēnēnē-ē pē kē,  
*I-will-go, and him-to I-will-say, "father, by-me God-of sin was-does,*  
 tē tēhē ēl pē kē; wēl thērē chēhē kēhēwēn jēpē wēl  
*and thy son sin was-does; I thy son to-to-called worthy not*  
 wēhē; mē-khē ghēngē kēnē wēhē jūn." Tē wēhē wēhē,  
*remained; me-to your-was arrived like think."* And tē wēnē,  
 ghēngē kēpē kēl pē, pē kēnē wēhē kēl ēr dē, ē-gē kēpē-ē  
*him-was father near wēl, but still he very for was, his father-by*  
 ō-khē dēhē-kēhē, tē ō-khē kēnē kēnē wēhē dēpē, ō-khē  
*him-to it-was-was, and him-to compensation came and he ran, him-to*  
 gēhē-kēhē kēhē, tē ō-khē chēhē. Tē chēhē-ē ō-khē  
*much-was it-was-applied, and him-to it-was-fined. And the-very-by him-to*  
 kē, 'kēpē, mēl Pēnēnē-ē pē kēhē, tē thērē kēhē-wēl  
*it-was-was. 'father, by-me God-of sin was-does, and thy open-to*  
 guēh kēhē, mēl thērē chēhē kēhēwēn jēpē wēl rēhē,  
*sin was-does, I thy son to-to-called worthy not remained.'*  
 Tē kēpē-ē ghēngē wēnē-wēl kē, 'kēhē chēhē wēhē  
*But father-by him-was servants-to it-was-was, 'very good others*  
 kēhē kēhē, tē ō-khē kēhē; tē ē-gē kēhē-wēl chēhē  
*taking-out bring, and him-to put-on; and this-was-of hand-on ring*  
 kēhē, tē ē-gē ghēngē-wēl pēnē kēhē; tē ē kēhē wēhē  
*put-on, and this-was-of foot-to shoes put-on; and some let-was-was and*  
 wēhē kēhē, kēhē-ē pēhē wēhē chēhē wēhē-ēhē, tē pēhē  
*happy let-was, because-that that my son dead-was-was, and again*



[ No. 15.]

## INDO-ARYAN FAMILY.

## WEST CENTRAL GROUP.

## LABANI OR LABINKI.

(LAKHAR DISTRICT.)

## SPECIMEN II.

Chāk, ri chāchāyā, rukhāyā chāl'j-gi.

Come, O girl, (be-)free to-go.

Rukhāyā chāl-ka to kī-kā karō ri.

Free gone-looking and what-O to-to-be-does O.

Rukhāyā chāl-ka to bhāyā khāpō ri.

Free gone-looking and brother(-with) to-to-be-played O.

Rukhāyā chāl-ka to kachā kīkō ri.

Free gone-looking and uncle-uncle to-to-be-does O.

Chāl, chāchāyā, bhābī chāyā ri.

Come, girl, and come O.

Bhābī chāl-ka kī bhābī ri.

Ost gone-looking what to-to-be-uncle O.

Bhābī chāl-ka kī karō ri.

Ost gone-looking long-gone to-to-be-act O.

Bā sī-kā to sīkī kīkō ri.

Long-gone out-looking and what to-to-be-played O.

Nūkhā, ri chāchāyā, sanghā āyī ri.

Now, O girl, Mayhata here-come O.

Tum mat akhāhā, ri chāchāyā, hum Labinkā ri.

You not run, O girl, we Labinks O.

Jē tum Labinkā bhā, dō mōjā kākī sē.

If you Labinks were, then on-shoulder sitte O.

Jē tum Labinkā kōā dō jūllī kachāyā ri.

If you Labinks were, then how what-hand O.

Jē tum Labinkā bhā, dō mūlā phāy ri.

If you Labinks were, then on-firehead look O.

Tum, ri chāchāyā, kī-rō āyā gi?

You, O girl, what-is-af to-come are (you)?

Hum-jō chāhāt Gājār-gē bhāā gī.

We-want girl Gajar-is-af to-come are.

Kum vāyā khā'vō, hum vāyā chāl'?

Kum vāyā khā'vō, hum vāyā chāl'?

Kum vāyā khā'vō, hum vāyā chāl'?

Kum vāyā khā'vō, hum vāyā chāl'?

māchārō.

make.

<b>Häwa</b>	<b>vähajə</b>	<b>khar'wə,</b>	<b>haarjəG</b>	<b>vähajə</b>	<b>ohhi.</b>	<b>khar'wə</b>
Father-in-law	Son	red-cloth,	daughter-in-law	Son	nation,	red-cloth
gham-hir soor	machir. mahe.					
<b>Kittai-k</b>	<b>kyə</b>	<b>khar'wə,</b>	<b>kittai-k</b>	<b>i</b>	<b>ohhi.</b>	<b>khar'wə</b>
Fire-work	name	red cloth,	See-mach	name-(paralyzed)	nation.	Red-cloth
gham-hir soor	machir. mahe.					
<b>Khar'wə</b>	<b>ih</b>	<b>gaj</b>	<b>kyə,</b>	<b>khar'wə,</b>	<b>du</b>	<b>gaj</b>
Red-cloth	stph	parde	is-obtained,	red-cloth,	du	parde
ohhi,	gham-hir	machir	khar'wə.			
nation.	soor	mahe	red-cloth.			

FREE TRANSLATION OF THE FOREGOING:

- (1) "Come, girls, come to a tree."
- (2) "What shall we do, if we go in a tree?"
- (3) "We shall go to the tree. There we shall sport with our brethren and do needle-work."
- (4) "Come, girls, come out."
- (5) "If we go out, what shall we do?"
- (6) "When we go out, we shall cut long grass."
- (7) "And we shall play the sports of the month of Sreem."

### Product or Service of Interest

- (8) 'Run away, girls, here is a troop of Magicals.'  
(9) (The Magicals) 'Do not run away, girls. We see Lakhins.'  
(10) 'If you were Lakhins, you would carry sticks on your shoulders.'  
(11) 'If you were Lakhins, your waistbands would be loose.'  
(12) 'If you were Lakhins, you would have pigst-bridles on your heads.'  
(13) 'O girls, in what village do you live?'  
(14) 'We girls live in a Gajar village.'  
(15) 'Who wants to buy red cloth, and who wants to buy sticks? The red cloth makes a noise.'  
(16) 'The father-in-law buys red cloth, and the daughter-in-law buys sticks. The red cloth makes a noise.'  
(17) 'How much red cloth was purchased, and how much sticks? The red cloth makes a noise.'  
(18) 'Eight yards of red cloth were purchased, and ten yards of sticks. The red cloth makes a noise.'

is "I was not even off the mountain at this last release. He was saying 'he's not even off the mountain yet.'"

## LABĀNĪ OF KANGRA.

The Labānī of Kangra does not differ from that of Lahore. There are only a few local peculiarities. As a specimen, I give an interesting folk-tale.

We may note the following few divergences from what we have seen in Lahore.

The locative of the positive as well as the sign of the conjunctive participle is sometimes written *gaṭ* instead of *ga*. For the dative we have *ga* (not *gā*) and *dā* (not *dāḡ*). The sign of the locative is *waṭ*.

The datives of the first two personal pronouns are *ma-dā*, to me; *ta-dā*, to thee. *Wak*, that, and *yaṭ*, this, have familiar forms, *wak* and *yaṭ*, in the nominative singular. Thus, *wak* and *dāḡ*, she will give the explanation; *wak jagat dāḡ*, that place (here) appointed; *yaṭ* (let, understood) *ma-dāḡ dāḡ*, this thing is difficult. In *Bāḡuṭhānī* these pronouns have also such familiar forms.

The same two pronouns have *waṭ* and *waṭ* for their oblique forms singular. Thus, *waṭ jagat-waṭ*, by that woman; *dāḡ hāṭ-gaṭ*, in this thing.

'What?' is *kaḡ*, and 'anything' *dāḡ*.

Among *wakal* forms note *dā* as well as *dā* for 'was'; *kaḡwaṭ*, I shall do; *dā*, I will give; *dāḡ*, she will give. The past participle is spelt with *p*, not *f*. Thus, *dāḡwaṭ*, was.

[ No. 18.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## LABĀNĪ.

(KANGRA DIALECT.)

ḡā	mānas	maṭ'ri	dāḡai	ghar-gā	iyā-dāḡ
I	man	service	place-having (fulfilled)	home-to	come-man.
Agā	paṭh-maṭ	adāḡai	raḡ-gā	kaḡḡai	maṭ'ra-gā
Further-on	the-road-in	dark	night-at	somewhere	stopping-of
hai.	āḡḡai	haḡa,	in	o-at	dāḡḡai
became.	Midnight	became,	then	āḡ-ḡa	maṭ'ra-gā
both	yaḡ-gā	kaḡ	lag-gā	hāḡḡai.	Uṭa
am	the-love-at-of	at-the-order	joined-having	was-filled.	That
hai	hāḡḡai	dāḡḡai	maḡḡai-dāḡ	maḡ' rāḡa.	Uṭa
this	accompany-to	was-having	morning-till	three	steps.
hai	hāḡḡai	hāḡ	puḡḡai	hi,	'hai
this	mother-to	went	was-asked	that,	'this
yaḡ-gā	kaḡ	lag-gā	hāḡḡai	kyā	maḡ-dāḡ?
love-at-of	at-the-saying	joined-having	the-see-to	why	was-filled?
in-hāḡ	hāḡ	pyāṭ	maḡ	dāḡ?	Uṭa
there-to	the-see	dear	at	was?	That

'*ist* *bi-gi* *ant* *hain* *tan* *uhai* *hahai* *jih* *jé*; *ma?*  
*'this* *matter-of* *morning* *to-be-taken,* *then* *up* *water* *near* *go*; *I*  
*chihai* *diyí.* *Wah* *tu-khi* *ant* *diu.* *Wah* *uhai* *chihai*  
*(s)* *letter* *put.* *She* *there-to* *morning* *'will-put.'* *That* *man* *the-letter*  
*li-gai* *ti-gi* *hahai* *jih* *gai.* *Chihai* *dihh-gai* *hahai*  
*take-taking* *her-of* *water* *near* *man.* *The-letter* *morning* *it-would*  
*li.* *'jéhi* *af'ah-gi* *li.* *ant* *jéhi* *hahai*  
*that.* *' eldest (s.e. first-of-the-month)* *standing-on* *man,* *and* *a-first-here* *hit*  
*hahai* *to-4;* *ant* *tu-khi* *ant* *diu.* *Wah* *uhai* *jéhi* *af'ah-gi*  
*will* *bring*; *I* *there-to* *morning* *'will-put.'* *That* *man* *chihai* *standing-on*  
*hahai* *li-hai* *iyé.* *Uai* *juai-ai* *chihai* *hahai-diyé.*  
*(s)* *goal* *take-taking* *come.* *That* *woman-by* *a-mat-platform* *un-prepared.*  
*hahai-gi* *chihai* *hahai,* *unhahai-gi* *(thé* *li-diyé;* *ant* *ma?*  
*the-goal-to* *standing-up* *un-made,* *revision-of* *mat* *un-applied;* *and* *the*  
*unhahai-gi* *hahai-mat* *tu-khi* *di,* *ant* *hahai* *li,* *'last* *ma?*  
*revision-of* *land-to* *covered* *un-given,* *and* *it-would* *that,* *'when* *I*  
*tu-khi* *nuai* *hahai,* *tan* *th* *hahai-gi* *hahai-gi.* *Uai* *juai-ai* *tu?*  
*there-to* *sign* *make,* *then* *then* *the-goal-to* *hit'* *That* *woman-by* *man*  
*unhahai.* *juai-gai* *chihai* *di.* *U-ai* *hahai* *hahai-gi.*  
*denunciations* *reviled-taking* *the-sign* *un-given.* *Then-by* *the-goal* *un-told.*  
*Wah* *uhai* *hahai* *hahai* *li,* *'ma?* *th* *hahai-mat* *chihai;* *li?*  
*That* *man* *what* *did-he-say* *that.* *'I* *see* *juai-in* *un;* *any*  
*uhai* *nai* *ant* *li;* *phai-phai* *nai-ant* *iyé* *th*  
*man* *(th)* *right* *not* *come;* *wondering-about* *right-in* *come* *un*  
*gi-ai* *ghai* *diyé;* *li?* *hahai* *ant* *di.* *O-ai* *th-dihai* *phai*  
*remind* *leave* *un-un;* *any* *diu* *not* *un.* *It-of* *remind-about* *nothing*  
*chihai,* *ant* *li?* *hahai-ai* *up* *chihai.* *Tan* *ghai-mat* *th*  
*I-remind,* *and* *man* *man-by* *up* *I-dihai.* *Then* *the-house-is* *un*  
*phai* *diu.* *Ghai-mat* *unghai,* *hahai* *hahai* *hahai* *th?*  
*letter* *un-un.* *The-house-is* *I-dihai,* *hahai* *hahai* *ghai* *un,*  
*up* *uhai* *li?* *ant* *di.* *Khi-ai* *chihai* *ghai-gai.*  
*li?* *man* *any* *not* *un.* *The-hahai-un* *ghai* *I-would-to-ghai.'*

*li?* *ghai-gi* *unghai* *chihai* *phai* *th.* *Yah* *li.* *tan* *li?*  
*This* *house-of* *man* *four* *fairies* *un.* *They* *come,* *then* *come*  
*phai-th* *man* *unghai* *chihai* *chihai-hai* *ghai-gai;* *hahai* *li?*  
*strange* *un* *there* *sleeping* *un-having* *they-become-afraid;* *to-say* *that-ghai*  
*li.* *'Hahai-ai* *hahai-hai* *hahai-mat* *unghai* *hahai-diyé,* *phai* *li?*  
*that,* *'O-ai* *un* *the-house-is* *a-man* *he-has-unhahai,* *the-un-ai* *anything*  
*not* *hahai.* *Un* *juai-ai* *unghai* *hahai* *un* *unghai-gi* *li?*  
*not* *un.* *These* *woman-by* *council* *hahai-mat* *that* *man-to* *anything*  
*ant* *hahai.* *Text* *wah* *juai-ghai,* *to* *th-hai* *hahai-hahai* *hahai-gi*  
*not* *un-un.* *When* *he* *wake-up,* *then* *him-to* *very-good* *find*  
*un*

diya, sar a-khi dikya kari-diyō. In chab-nō a-khi  
was-please, and it-to comfort was-made. This manner-will it-to  
do good-ill. An kharik dai-mhi, sar tpe-mā  
do often days find 'they-continued-to-please, and themselves-in  
world high year hi-gayō.  
them-to great affection became.

On mōmō-nō shi shi pōf-gō kōyō ki, 'tan wō  
That man-by one day the-fairies-to it-was-said 'that, 'you when  
all kana chōt-jō, ten mō shōm chirap-jōi.' Fōt-nō  
willing to-make go, then I alone afraid-became.' The-fairies-by  
khiō ghar-gi kutji da-shi, sar kōyō ki, 'phalid  
it-came-to the-house-of boy was-please, and it-was-said that, 'such-and-such  
kōtō-gi mō ughō-jō; sar nō kōtōt ughō-gō  
room-to not open; and all-(other) the-rooms opened-during  
dōkōt-mō-jō.' In kōmō-mā shi mōkōt gōrō gōyō; vō  
looking-remain.' This happens-to one month during-passed word; then  
pōf a-ki janini han-gō, sar wōh mōsh kōmō.  
faster the sleep became, and he their hastened.

Shi shi mō mōmō-gō shi-mā shi, mō 'nō kōtōt-gō  
One day that man-of the-mid-into it-came, that 'those room-to  
ughō-gō dōkōt chōt-jō.' Ush kōtōt-gō ughō-gō  
opened-during to-us it-to-proper.' That room-to opened-for  
pōf mō kari-sh a-nō kōtōt ughōt. Ten  
[p]-the-fairies prohibition made-one it-by the-room was-opened. Then  
mō kōtōt-mā gōshō mōshōyō diya. Fōt-nō a-ki mōmō-pō, sar  
that room-in across stood-up was-nom. A-middle it kōtōn, and  
pōf mōmō mōshō-gō a-ki mōmō shi. Gōshō kōmō kōyō  
fascinated trapping riding-for the back(-us) was. The-us to-my began  
ki, 'to ā, mōshō-pō chōt-jō; mō to-kōm shōpō shi-mā  
that, 'then come, mōmō mōmō-up; I there-to a-door while-in  
kōf shi-mā mō kōtōt-gō yō pōmō-shi.' Wō  
a-prot distance-to a-prot toward-to-make-during here will-bring.' That  
mōmō mōshō hi-gōyō. Gōshō mōmō-gō ughō, sar shi han-mā jō-pōyō,  
mō rider became. The-us the-ship-to fine, and one formal-in depicted,  
shōi-pō shōmō kōyō, gōshō kōmō kōyō.  
mōmō-mō to-walk-about began, shōi to-mā began.

Ush mōmō-nō mōshōyō, 'gōshō kōkōshō chōmō, kōf kōf  
That man-by it-was-thought, 'the-us hungry is, something eating  
gi m.' Ap war-gō dōmōk mō-gōyō.  
drinking not-it-into.' He-himself' dismissed-during at-once went-to-sleep.  
Dōmōk mō han-gō, shi ughōt mō kōf dōshō ki  
At-once eye closed. Shō opened then what was-nom that





a man in the middle of this forest. Let us not say anything to him.' So they said nothing to him, and when he awoke they put nice food before him, and did all they could for his comfort. In this way they tended him for some ten or fifteen days, and they all became quite fond of him and he of them.

One day the man said to them, 'When you go out for a stroll, I am always afraid of being alone.' So they gave him the keys of the house, and told him that he might amuse himself by looking into all the rooms, except one, and into that room he was not to go. After a month had passed they got on so well together that they took him for their husband, and he took them for his wives.

One day it came into the man's head that he would look through the rooms of the house, and he opened the door of the room which the fairies had told him not to enter. In the room he saw an ass. It had a saddle on its back, and jewelled trappings. The ass said to him, 'Mount my back, and I will take thee for a ride for a great distance in a moment of time, and then I will bring thee safely back here.' So the man got on its back, and the ass flew up to heaven, and when it came down again, it alighted in a forest. It began to walk about on a darghill and to eat the dirt. The man thought that the ass was hungry, and got off to give it something to eat and drink. No sooner had he dismounted than he fell into a deep sleep. When he awoke and opened his eyes, the ass was no longer there, and he found himself in the very place where he had killed the goat. He ran up to the woman, and asked her to send him back again to his home with the fairies. She replied, 'This is a difficult thing to do. If you will bring me your father's son, I will be able to send you there.' As soon as she had finished, he went and fetched his eldest son, and the woman made the boy stand on the platform on which the goat had previously stood. She put a sword into the man's hand and began to strike her son's chest. When the time came for her to make the sign to strike the mortal blow, she snatched the sword from his hand, and said, 'Thou hearest, dost thou not yet understand why my sister killed her child to please her lover?'

Specimens received from the district of Muzaffargarh, all the remaining Lakhnoti specimens received from the Punjab are in the same language as that of those just given. Further examples are therefore not necessary.

The specimens received from Muzaffargarh are quite different. This district is separated from Lahore by the north of the State of Bahawalpur, and the Muzaffargarh Lakhnoti specimens are in ordinary Bikanerî. A few lines from the commencement of a folk-tale which in itself is not of great interest, and is moreover not very decent, will show this.

En	mañigâr	mañigâr'î-ô	giâ,	bañigâr-ahî	ôñh	mîn,
A	mañichat	trach'for	mañi,	The-mañichat's-wife	alone	remained.
Pûñhâñî-ô	wañr	ôñ	bañhî-ah	hah	hig,	'mañigâr-ahî'
The-kingdom-of	the-vañr	an	old-woman-to	to-say	begun,	'the-mañichat's-wife'
chât	giâ,	mañi-hî-ô	mañi	hah.		
near	go,	mañi-hî	deliberately	said.		

It is unnecessary to give more. It will be seen that the above is ordinary Bikanerî. I may mention, however, that in this dialect the word for "two" is ôñ, as in the Lakhnoti of the Central Provinces.

## LABĀNĪ OF GUJARAT.

As an example of the Labānī (locally called 'Lahīnī') of Gujaraṭ, I give an extract from a version of the *Fable of the Prodigal Son* recited from the district of the Paṭṭh Mahesh. It will be seen that it follows the Paṭṭhī Labānī in changing an initial *ḥ* to *g*. Thus, *dh*, *ad*, becomes *gā*, and *dh*, that, becomes *gā*. I have not found any instances of the change of *i* to *ā*, which also occurs in the Paṭṭhī. As will be seen from the specimens, the dialect is in other respects a mixture of Gujaraṭī and Māhārī.

Amongst special peculiarities, we may notice the change of *i* to *a* in words like *dhā* for *dīa*, a day, and *nahajā* for *nahājā*, he went out. So, *i* becomes *a* in *ghāṭā* for *ghāṭī*, to journey. *ṭ* becomes *a* in *maḥā* for *maḥī*, a country; *apāḥ* for *apāḥī*, prodigal, and *gandhā* for *gandhī*, wasted. All these also occur in colloquial Gujaraṭī.

The usual postposition of the agent case is *ni*, but we have also *gā* in *ḥ-gā* *gandhā*, he wasted. The demonstrative pronoun is *ē*, *ā*, or *ai*.

[No. 17.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## LABĀNĪ.

(DUMNAT PANCH MANAṆ.)

Ek mamāḥ-gā to chhōḥ thā. Tī-nā-gā nāḥ chhōḥ-nā ḥ-gā  
*One son-to two sons were. Then-is-of the-younger son-by him-of*  
*father-to* kīyā gā, 'māḥ bhāḥ-gā jō nāḥ āḥ ā nāḥ.  
*father-to it-son-was that, 'my share-of what property comes that son-to*  
*do.'* Paṭṭhī ḥ-gā dādī-nā māḥ-nā-thī ḥ-gā bhāḥ (pā)  
*son, Afterwards him-of father-by property-to-from here-of share having-divided*  
*gave.* Thāḥ dāḥ kōḥ nāḥ chhōḥ-nā nāḥ māḥ  
*was-given. After days afterwards the-younger son-by all property*  
*bhāḥ* kār-āpā, nā dārā māḥ ghāṭā nakhāyā. He  
*collected son-made, and a-distant country to-journey he-went-out. And*  
*apā* hā ḥ-gā ḥ-gā māḥ gandyā. . Jāḥ  
*prodigal having-become him-by him-of the-property was-rundered. When*  
*ḥ-gā* kār nāḥ hā-cīyā, nā māḥ-nāḥ bhāḥ hāḥ pādīyā,  
*him-of near all disappeared, and the-country-in a-heavy famine fell,*  
*tāḥ vī-gā bhāḥ pādīyā hāḥ. Tāḥ ḥ-gā māḥ-nāḥ hāḥ kār*  
*then he-was distant to-fall began. Then that country-of expense was*  
*gāḥ, nā vī-gā with son-gāḥ. Tāḥ ḥ-gā āp-gā kār-nāḥ*  
*he-went, and him-of with was-joined. Ap-āḥ* āp-gā hāḥ-nāḥ *field-in*  
*ghāṭī chhōḥ ghāṭyā nāḥ. Pādīyāḥ jō kḥāḥkī* kḥāḥ,  
*noise finding for he-son-was. The-voice what food used-to-not,*  
*ḥ-gā-thā jō ḥ-gā bhāḥkī* kḥāḥ bhāḥkī; jōḥ ḥ-gā  
*that-of-from he him-of the-hungry belly he-used-to-fill; but that-son-for*  
*ḥ-gā* cīyā nā.  
*him-to it-son-given not.*



The present tense of the verb *enabhativē* is as usual in Lohitāt. Thus:—

	English.	Phon.
1	<i>enāh</i> or <i>enāh</i> .	<i>enāh</i> or <i>enāh</i> .
2	<i>enāh</i> .	<i>enāh</i> or <i>enāh</i> .
3	<i>enāh</i> .	<i>enāh</i> .

Note that *enāh* can be used for any person and in both numbers. It is also used for the past tense, as in the first sentence of the Parable and in many other passages in the specimens. The Gujarātī forms *enāh* and *enāh* are also freely used.

The conjugation of the finite verb is the same as that of *Enāh* Lohitāt. We may note the Gujarātī form *enāh* as well as *enāh*, for 'he went.'

We have a particular negative in *enāh*, was not giving.

[No. 48.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### LABINI.

NUMERICAL GRAMMAR.

(DISELON GRAMMAR.)

### SPECIMEN I.

It *enāh* or *enāh* is *enāh* *enāh*. He-*enāh* or *enāh* *enāh* *enāh* *enāh* *enāh*.  
*One man-to two men were. There-of-in from the-possessor was the-father-to*  
*patihya, 'at hāh, jō mālāh hāh enāh, mālāh enāh' Oh-oh*  
*about, 'O father, whatever my share is, we-to give' Him-by*  
*hāh hāh enāh' O-oh hāh enāh mālāh hāh hāh*  
*the-share having-divided it-we-give.' He was younger all anything took*  
*apāt-pāt nāh-hāh, enāh or mālāh enāh-give. Hāh jō-hāh mālāh*  
*himself-with kept, far-of country went-away. There gave-having had*  
*hāh-hāh or mālāh mālāh apāt mālāh enāh-give. Hāh hāh hāh*  
*note-of-in all his-own properly was-squandered-away. When by-him all*  
*mālāh enāh-give, oh mālāh-hāh hāh hāh pāt; i*  
*the-property was-squandered-away, that country-in a-great famine fell; he*  
*hāh pāt hāh-give. Oh mālāh-hāh hāh-give pāt; hāh*  
*very poor became. That country-of a-monthly-man-own he-was; by-the-monthly-man*  
*apāt pāt-hāh mālāh enāh hāh-hāh. O hāh-hāh hāh*  
*his-own fields-on noise feeding-for him-for he-was-not. He asping-was 'what*  
*enāh hāh-hāh, oh enāh-hāh mālāh hāh-hāh' Oh-oh hāh hāh*  
*the-noise eating-were, those fields I-also may-not.' Hāh-hāh anyone anything*  
*enāh enāh. Hāh oh oh hāh hāh, pāt hāh hāh, 'mālāh*  
*not used-to-give. When him-to must come, then by-him I-also-will, 'my*

hāp-*is* hāf<sup>1</sup> *was*hā-shāhar ghāt-thā<sup>2</sup> hāji kārē<sup>3</sup>-chā; mā<sup>4</sup> tū<sup>5</sup>  
*father-to* *has*among *arrange* *the-house-from* *leave* *ending-on*; *I* *have*  
 bhākhā māf<sup>6</sup>-chā<sup>7</sup>. Mā<sup>8</sup> ap<sup>9</sup>-nā hāp<sup>10</sup>-pū jār<sup>11</sup>, ch<sup>12</sup> rē jē<sup>13</sup>-kē  
*of*hanger *ding-on*. *I* *my-own* *father-own* *will-go*, *him-to* *gone*-having  
 kār<sup>14</sup>. "jē<sup>15</sup> kād, mā<sup>16</sup> aghānt-rē<sup>17</sup> gūsh<sup>18</sup> kād, tū<sup>19</sup>hē<sup>20</sup> kūtē<sup>21</sup> tū<sup>22</sup>  
*I-will-see*, "O *father*, *by-me* *house-of* *do* *was*-done, *of* *there* *for* *also*  
 kād, ab<sup>23</sup> mā<sup>24</sup> tū<sup>25</sup>hē<sup>26</sup> hā<sup>27</sup> mā<sup>28</sup> hā<sup>29</sup>, jē<sup>30</sup> tū<sup>31</sup>hē<sup>32</sup> *was*hā-shāhar  
*house-fine*, *now* *I* *thy* *see* *not* *my-become*, *why* *thy* *arrange*  
 tū<sup>33</sup>hē<sup>34</sup>, ch<sup>35</sup>-rē<sup>36</sup> mā<sup>37</sup>hē<sup>38</sup> mā<sup>39</sup>hē<sup>40</sup> rākh<sup>41</sup>." Thā<sup>42</sup> *why*-kē<sup>43</sup> ap<sup>44</sup>-nā hāp<sup>45</sup>-pū  
*see*, *there-of* *like* *me* *keep*." Thā<sup>46</sup> *arise*-having *his-own* *father-own*  
 ā-gyō<sup>47</sup> ū<sup>48</sup> ap<sup>49</sup> hā<sup>50</sup>-kē<sup>51</sup> hād, ch<sup>52</sup>-nē<sup>53</sup> ākh<sup>54</sup>-kē<sup>55</sup> hād-nē<sup>56</sup> hāp<sup>57</sup> dāg<sup>58</sup>  
*become* *He* *yet* *for*-own *see*, *him-to* *own*-having *the-father-to* *good* *gilt*  
 āp<sup>59</sup>; āp<sup>60</sup>-kē<sup>61</sup> ch<sup>62</sup>-nē<sup>63</sup> gāl<sup>64</sup> hāp<sup>65</sup>-kād, ā<sup>66</sup>-nē<sup>67</sup> mā<sup>68</sup>hē<sup>69</sup> chāg<sup>70</sup>.  
*come*; *was*-having *him-to* *on*-the-own *he*-own-applied, *his* *face* *forehead* *was*-done.  
 O<sup>71</sup>-nē<sup>72</sup> hā<sup>73</sup> kār<sup>74</sup>, "rē<sup>75</sup> kād, mā<sup>76</sup> tū<sup>77</sup>hē<sup>78</sup> tē<sup>79</sup> aghānt-rē<sup>80</sup> gūsh<sup>81</sup>  
*fine-to* *the-own* *said*, "O *father*, *by-me* *there-of* *and* *house-of* *see*  
 kād, ab<sup>82</sup> mā<sup>83</sup> hā<sup>84</sup> mā<sup>85</sup>, jē<sup>86</sup> tū<sup>87</sup>hē<sup>88</sup> hā<sup>89</sup> hā<sup>90</sup>." O<sup>91</sup>-nē<sup>92</sup> hāp  
*was*-done, *now* *I* *working* *(am)-not*, *that* *thy* *see* *I*-own-become." Thā<sup>93</sup> *father*  
 kār<sup>94</sup>, "chāg<sup>95</sup>-chāg<sup>96</sup> hāp<sup>97</sup> ā<sup>98</sup>-nē<sup>99</sup>, ch<sup>100</sup>-nē<sup>101</sup> hāp<sup>102</sup>-dīyō<sup>103</sup>; ch<sup>104</sup>-rē<sup>105</sup> hā<sup>106</sup>-nē<sup>107</sup> chāg<sup>108</sup>,  
*said*, "good-good *chatter* *bring*, *him-to* *put-on*; *his* *head*-to *a*-ring,  
 tē<sup>109</sup> pāp<sup>110</sup>-tē<sup>111</sup> jāt<sup>112</sup> ghāl<sup>113</sup>-dīyō<sup>114</sup>; mā<sup>115</sup> hā<sup>116</sup> ā<sup>117</sup>-nē<sup>118</sup>, tē<sup>119</sup> ch<sup>120</sup>-rē<sup>121</sup> jār<sup>122</sup>hē<sup>123</sup> hād, tē<sup>124</sup>  
*and* *in*-foot *also* *put-on*; *thy* *he*-good *bring*, *and* *it*-of *filling* *do*, *and*  
 rā<sup>125</sup>-kē<sup>126</sup> kād<sup>127</sup>, tē<sup>128</sup> hāp<sup>129</sup> hā<sup>130</sup>hē<sup>131</sup> hād. Thā<sup>132</sup> mā<sup>133</sup>hē<sup>134</sup> hā<sup>135</sup> mā<sup>136</sup>-gīt<sup>137</sup>-tē<sup>138</sup>,  
*called*-having *let*-us-*not*, *and* *a*-great *joy* *let*-us-make, *This* *my* *own* *dead*-gone-*see*,  
 ab<sup>139</sup> jār<sup>140</sup>-gīt<sup>141</sup>-chā<sup>142</sup>; gūsh<sup>143</sup>-gīt<sup>144</sup>-tē<sup>145</sup>, ab<sup>146</sup> hā<sup>147</sup>-pāp<sup>148</sup>-chā<sup>149</sup>." Thā<sup>150</sup> ch<sup>151</sup> hā<sup>152</sup>hē<sup>153</sup>  
*now* *also*-become-*is*; *let*-gone-*see*, *now* *found*-become-*is*." Thā<sup>154</sup> thā<sup>155</sup> hā<sup>156</sup>hē<sup>157</sup>  
 hād hā<sup>158</sup>.  
 tē<sup>159</sup>-tē<sup>160</sup> bēgān.

O<sup>161</sup>-nē<sup>162</sup> mā<sup>163</sup> hā<sup>164</sup> pāt<sup>165</sup>-nē<sup>166</sup> hād. Thā<sup>167</sup> ghāt<sup>168</sup>-dē<sup>169</sup>-rē<sup>170</sup> ā<sup>171</sup>, gād<sup>172</sup>  
 Thā<sup>173</sup> *older* *see* *the-father-to* *was*. Thā<sup>174</sup> thā<sup>175</sup>-dē<sup>176</sup>-rē<sup>177</sup> *he*-own, *staying*  
 āghā<sup>178</sup>-rē<sup>179</sup> āghā<sup>180</sup>, ū<sup>181</sup> ā<sup>182</sup>-nā<sup>183</sup>-nē<sup>184</sup> hād<sup>185</sup>-kē<sup>186</sup> pāt<sup>187</sup>-rē<sup>188</sup>, "ā<sup>189</sup>  
*staying* *was*-heard. *By*-him *own*-own-*is* *called*-having *it*-own-called, 'the  
*hād* *chā?*' Thā<sup>190</sup> kār<sup>191</sup>, 'tū<sup>192</sup> hād ā<sup>193</sup>-chā<sup>194</sup>, tū<sup>195</sup>hē<sup>196</sup> hā<sup>197</sup> hād<sup>198</sup>  
*what* *is*?' *By*-him *it*-own-said, 'thy *brother* *come*-to, (by)thy *father* *he*-got  
*jār<sup>199</sup>-gīt<sup>200</sup>-chā*; *he*-own *ch*-nē<sup>201</sup> hād<sup>202</sup>-chāg<sup>203</sup> pāt<sup>204</sup>-chā<sup>205</sup>.' ū<sup>206</sup> *gave*  
*command*-to-*be*-filled-*is*; *therefor* *therefor* *my*-own *found*-*is*-*in*.' *He* *angry*  
 hāp<sup>207</sup>; mā<sup>208</sup>hē<sup>209</sup> chā<sup>210</sup> kād<sup>211</sup> ā<sup>212</sup>, 'ap<sup>213</sup>-nā ghāt<sup>214</sup>-nē<sup>215</sup> mā<sup>216</sup>-hā<sup>217</sup>hē<sup>218</sup>hē<sup>219</sup>  
*because*; *to*-him *with* *was*-made *thū*, 'my-own *house*-to *not*-me (i.e. *I*)-own-give.'  
 O<sup>220</sup>-nē<sup>221</sup> hāp<sup>222</sup> hā<sup>223</sup>hē<sup>224</sup> ā<sup>225</sup>-kē<sup>226</sup> mā<sup>227</sup>-hā<sup>228</sup>hē<sup>229</sup>. O<sup>230</sup> ap<sup>231</sup>-nā hāp<sup>232</sup>-nē<sup>233</sup>  
*He* *by*-father *not* *own*-having *it*-own-own-*is*-*is*. *By*-him *house* *father*-to  
 jār<sup>234</sup>hē<sup>235</sup> dīn, 'dīn<sup>236</sup>-kē<sup>237</sup> rē<sup>238</sup>, mā<sup>239</sup> tū<sup>240</sup>hē<sup>241</sup> hād<sup>242</sup> chā<sup>243</sup> āghānt<sup>244</sup> hā<sup>245</sup>-nē<sup>246</sup> mā<sup>247</sup>-hā<sup>248</sup>hē<sup>249</sup>hē<sup>250</sup>hē<sup>251</sup>;  
*reply* *was*-given, 'now O, I *thy* *no* *long* *stroke* *doing* *remaining*-*on*;

kade mal' tihre kade-shi bhar mal' gye; al' kade manne bagroti  
 over I thy command-from out not want; by-these over to-me bid  
 et dha' ehl, et mind ap'ed yel-ahh through kahl. Jada  
 epeh mar-given not, that I-also my-own friends-with happiness may-make. If-then  
 tihre al' bhe bhe-shih, ja' tihre mal' kahl'ah-eh ghar  
 thy this see come-to, by-when thy property herel-to-of in-house  
 u'gh-shih in store which much-bak'ri just'kaps-shih. Oh-ah  
 answered-was by-these him-of for by-he-got ranch-to-be-billed-to. How-to  
 eh kalye, 'et bhe, in eh milan-p'li rest-shih, jo  
 by-him if-was-and. 'O see, then every-day me-into being-are, whatever  
 milat shih, et tihre shih. Ah through hie shih shih; et tihre bhe  
 mine a, that rise to. Now glad being prayer to; this thy brother  
 mar-gye-to, ah ji-pary-shih; gram-gye-to, ah i-milp'ah-hi.  
 dead-was, now alive-comes-to; hat-gone-was, now found-to.



Chibin, and Tör, were in attendance on him. Three of them have survived, but the fourth, the Tör, became Mohammedan for the sake of a Gôjar woman. Those of our brethren who went home with the Rîjâ went home; but we stopped at Kharagar where we built houses and dwellings. Thence we migrated to Sôlîri, and settled there. Thus we again moved from Sôlîk and founded our present village.





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# STANDARD WORDS AND SENTENCES IN LASHĀNĪ.

English.	Lashānī (of Persia).	Lashānī of Persia.
1. One . . .	Yek . . .	Yē.
2. Two . . .	Do . . .	Do, dū.
3. Three . . .	Se . . .	Se.
4. Four . . .	Chār . . .	Chār.
5. Five . . .	Pān . . .	Pān.
6. Six . . .	Chah . . .	Chah, shah.
7. Seven . . .	Haft . . .	Haft.
8. Eight . . .	Āst . . .	Āst.
9. Nine . . .	Nav . . .	Nā.
10. Ten . . .	Das . . .	Das.
11. Twenty . . .	Yek . . .	Yē.
12. Fifty . . .	Pañch . . .	Pañch.
13. Hundred . . .	Sā . . .	Sā.
14. I . . .	Man, az, may . . .	Mā.
15. Of me . . .	Man, az . . .	Mā.
16. Him . . .	Man, az . . .	Mā.
17. We . . .	Man . . .	Man.
18. Of us . . .	Man . . .	Man.
19. Our . . .	Man . . .	Man.
20. Thou . . .	Tū . . .	Tū, dū.
21. Of thee . . .	Tū . . .	Tū.
22. Thine . . .	Tū . . .	Tū.
23. You . . .	Tū, ān . . .	Tū.
24. Of you . . .	Tū . . .	Tū.
25. Your . . .	Tū . . .	Tū.

English.	Indicized Name.	Indicized of People.
45. He	O, a	O, male.
47. Old man	O-va	O-ga, 4-4a.
50. His	O-va	O-ga, 4-4a.
51. They	O	O, male.
52. Of them	A-m-a, a-m-a	O-ga, male.
53. Their	A-m-a, a-m-a	O-ga, male.
54. Hand	Ha	Ha.
55. Foot	Pa	Pa.
56. Head	Ha	Ha.
57. Eye	Ha	Ha.
58. Mouth	Ma	Ma.
59. Teeth	Ha	Ha.
60. Ear	Ha	Ha.
61. Hair	La	La.
62. Head	Ma	Ma.
63. Tongue	Ha	Ha.
64. Body	Pa	Pa.
65. Back	Pa-ga, pa-ga	Pa-ga, pa-ga.
66. Leg	La	La.
67. Foot	Ha	Ha.
68. Silver	Ha	Ha.
69. Father	Ha	Ha.
70. Mother	Ha	Ha.
71. Brother	Ha	Ha.
72. Sister	Ha	Ha.
73. Man	Ha	Ha.
74. Woman	Ha	Ha, (female), female, woman, female.

English.	Initials and Abbrev.	Equivalent of English.
43. Wife . . . .	Wife . . . .	Wife (Wif) (W), female.
44. Child . . . .	Child . . . .	Child.
45. Son . . . .	Son . . . .	Child, male.
46. Daughter . . . .	Daughter . . . .	Child, female.
47. Slave . . . .	Slave . . . .	Slave.
48. Colporteur . . . .	Colporteur . . . .	Colporteur.
49. Baptized . . . .	Baptized . . . .	Child, bapt.
50. Girl . . . .	Girl . . . .	Widow.
51. Boy . . . .	Boy . . . .	Boy.
52. Son . . . .	Son . . . .	Son.
53. Son . . . .	Son . . . .	Son.
54. Son . . . .	Son . . . .	Son.
55. Son . . . .	Son . . . .	Son.
56. Son . . . .	Son . . . .	Son.
57. Son . . . .	Son . . . .	Son.
58. Son . . . .	Son . . . .	Son.
59. Son . . . .	Son . . . .	Son.
60. Son . . . .	Son . . . .	Son.
61. Son . . . .	Son . . . .	Son.
62. Son . . . .	Son . . . .	Son.
63. Son . . . .	Son . . . .	Son.
64. Son . . . .	Son . . . .	Son.
65. Son . . . .	Son . . . .	Son.
66. Son . . . .	Son . . . .	Son.
67. Son . . . .	Son . . . .	Son.
68. Son . . . .	Son . . . .	Son.
69. Son . . . .	Son . . . .	Son.
70. Son . . . .	Son . . . .	Son.
71. Son . . . .	Son . . . .	Son.
72. Son . . . .	Son . . . .	Son.
73. Son . . . .	Son . . . .	Son.
74. Son . . . .	Son . . . .	Son.
75. Son . . . .	Son . . . .	Son.
76. Son . . . .	Son . . . .	Son.
77. Son . . . .	Son . . . .	Son.
78. Son . . . .	Son . . . .	Son.
79. Son . . . .	Son . . . .	Son.
80. Son . . . .	Son . . . .	Son.
81. Son . . . .	Son . . . .	Son.
82. Son . . . .	Son . . . .	Son.
83. Son . . . .	Son . . . .	Son.
84. Son . . . .	Son . . . .	Son.
85. Son . . . .	Son . . . .	Son.
86. Son . . . .	Son . . . .	Son.
87. Son . . . .	Son . . . .	Son.
88. Son . . . .	Son . . . .	Son.
89. Son . . . .	Son . . . .	Son.
90. Son . . . .	Son . . . .	Son.

English.	Latin (pl. noun).	Latin (pl. noun).
88. Quare . . .	Quare . . .	Quare . . .
89. Quia . . .	Quia . . .	Quia . . .
90. Quod . . .	Quod . . .	Quod . . .
91. Quia . . .	Quia . . .	Quia . . .
92. Quia . . .	Quia . . .	Quia . . .
93. Quia . . .	Quia . . .	Quia . . .
94. Quia . . .	Quia . . .	Quia . . .
95. Quia . . .	Quia . . .	Quia . . .
96. Quia . . .	Quia . . .	Quia . . .
97. Quia . . .	Quia . . .	Quia . . .
98. Quia . . .	Quia . . .	Quia . . .
99. Quia . . .	Quia . . .	Quia . . .
100. Quia . . .	Quia . . .	Quia . . .
101. Quia . . .	Quia . . .	Quia . . .
102. Quia . . .	Quia . . .	Quia . . .
103. Quia . . .	Quia . . .	Quia . . .
104. Quia . . .	Quia . . .	Quia . . .
105. Quia . . .	Quia . . .	Quia . . .
106. Quia . . .	Quia . . .	Quia . . .
107. Quia . . .	Quia . . .	Quia . . .
108. Quia . . .	Quia . . .	Quia . . .
109. Quia . . .	Quia . . .	Quia . . .
110. Quia . . .	Quia . . .	Quia . . .
111. Quia . . .	Quia . . .	Quia . . .
112. Quia . . .	Quia . . .	Quia . . .
113. Quia . . .	Quia . . .	Quia . . .
114. Quia . . .	Quia . . .	Quia . . .
115. Quia . . .	Quia . . .	Quia . . .
116. Quia . . .	Quia . . .	Quia . . .
117. Quia . . .	Quia . . .	Quia . . .
118. Quia . . .	Quia . . .	Quia . . .
119. Quia . . .	Quia . . .	Quia . . .
120. Quia . . .	Quia . . .	Quia . . .

English	Latin (pl. form)	Latin of English
107. Of fathers . . .	Patres . . . .	Patres, etc.
108. To fathers . . .	Patribus . . . .	Patribus, quibus, etc., etc.
109. From fathers . .	Patrum . . . .	Patrum, etc., etc.
110. A daughter . . .	Fiia . . . .	Fiia.
111. Of a daughter . .	Fiie . . . .	Fiie, etc., etc.
112. To a daughter . .	Fiie . . . .	Fiie, etc., etc.
113. From a daughter .	Fiie . . . .	Fiie, etc., etc.
114. Two daughters .	Fiie . . . .	Fiie, etc., etc.
115. Daughters . . .	Fiie . . . .	Fiie, etc., etc.
116. Of daughters . .	Fiie . . . .	Fiie, etc., etc.
117. To daughters . .	Fiie . . . .	Fiie, etc., etc.
118. From daughters .	Fiie . . . .	Fiie, etc., etc.
119. A good man . .	Vir . . . .	Vir.
120. Of a good man . .	Vir . . . .	Vir, etc., etc.
121. To a good man . .	Vir . . . .	Vir, etc., etc.
122. From a good man .	Vir . . . .	Vir, etc., etc.
123. Two good men . .	Vir . . . .	Vir, etc., etc.
124. Good men . . .	Vir . . . .	Vir, etc., etc.
125. Of good men . .	Vir . . . .	Vir, etc., etc.
126. To good men . .	Vir . . . .	Vir, etc., etc.
127. From good men .	Vir . . . .	Vir, etc., etc.
128. A good woman .	Uxor . . . .	Uxor.
129. Of a good woman .	Uxor . . . .	Uxor, etc., etc.
130. To a good woman .	Uxor . . . .	Uxor, etc., etc.
131. From a good woman	Uxor . . . .	Uxor, etc., etc.
132. A bad boy . . .	Uxor . . . .	Uxor, etc., etc.
133. Of a bad boy . .	Uxor . . . .	Uxor, etc., etc.
134. To a bad boy . .	Uxor . . . .	Uxor, etc., etc.
135. From a bad boy . .	Uxor . . . .	Uxor, etc., etc.
136. Good . . . .	Uxor . . . .	Uxor, etc., etc.
137. Better . . . .	Uxor . . . .	Uxor, etc., etc.

English	Latinized (pl. form)	Latinate of English
134. Bent	Flexus, flexus, ut in talis	Bend- <i>it</i> change.
135. High	Alti	Uran.
136. Higher	Alti, tibi	U- <i>er</i> Latin.
137. Highest	Alti, tibi	Substant. Latin.
138. A house	Domus	Domus.
139. A man	Homini	Homini.
140. House	Domus	Domus- <i>us</i> change.
141. Man	Homini	Homini- <i>us</i> change.
142. A ball	Sphæra	Sph., (a hollow) sphere.
143. A sea	Maris	Maris.
144. Battle	Bellum	Battle- <i>us</i> , gone word.
145. Quare	Quare	Quare- <i>us</i> change.
146. A king	Rex	Rex- <i>us</i> .
147. A wish	Desiderium	Desiderium.
148. Days	Dies	Days- <i>us</i> Latin.
149. Night	Nox	Night- <i>us</i> Latin.
150. A horse	Equus	Equus.
151. A female	Femina	Femina.
152. A male	Vir	Vir- <i>us</i> .
153. A male	Vir	Vir- <i>us</i> .
154. A male	Vir	Vir- <i>us</i> .
155. A male	Vir	Vir- <i>us</i> .
156. A male	Vir	Vir- <i>us</i> .
157. A male	Vir	Vir- <i>us</i> .
158. A male	Vir	Vir- <i>us</i> .
159. A male	Vir	Vir- <i>us</i> .
160. A male	Vir	Vir- <i>us</i> .
161. A male	Vir	Vir- <i>us</i> .
162. A male	Vir	Vir- <i>us</i> .
163. A male	Vir	Vir- <i>us</i> .
164. A male	Vir	Vir- <i>us</i> .
165. A male	Vir	Vir- <i>us</i> .
166. A male	Vir	Vir- <i>us</i> .
167. A male	Vir	Vir- <i>us</i> .
168. A male	Vir	Vir- <i>us</i> .
169. A male	Vir	Vir- <i>us</i> .
170. A male	Vir	Vir- <i>us</i> .
171. A male	Vir	Vir- <i>us</i> .
172. A male	Vir	Vir- <i>us</i> .
173. A male	Vir	Vir- <i>us</i> .
174. A male	Vir	Vir- <i>us</i> .
175. A male	Vir	Vir- <i>us</i> .
176. A male	Vir	Vir- <i>us</i> .
177. A male	Vir	Vir- <i>us</i> .
178. A male	Vir	Vir- <i>us</i> .
179. A male	Vir	Vir- <i>us</i> .
180. A male	Vir	Vir- <i>us</i> .
181. A male	Vir	Vir- <i>us</i> .
182. A male	Vir	Vir- <i>us</i> .
183. A male	Vir	Vir- <i>us</i> .
184. A male	Vir	Vir- <i>us</i> .
185. A male	Vir	Vir- <i>us</i> .
186. A male	Vir	Vir- <i>us</i> .
187. A male	Vir	Vir- <i>us</i> .
188. A male	Vir	Vir- <i>us</i> .
189. A male	Vir	Vir- <i>us</i> .
190. A male	Vir	Vir- <i>us</i> .
191. A male	Vir	Vir- <i>us</i> .
192. A male	Vir	Vir- <i>us</i> .
193. A male	Vir	Vir- <i>us</i> .
194. A male	Vir	Vir- <i>us</i> .
195. A male	Vir	Vir- <i>us</i> .
196. A male	Vir	Vir- <i>us</i> .
197. A male	Vir	Vir- <i>us</i> .
198. A male	Vir	Vir- <i>us</i> .
199. A male	Vir	Vir- <i>us</i> .
200. A male	Vir	Vir- <i>us</i> .

English.	Initial and Final.	Initial and Final.
141. They are . . .	Ō-ān, ān . . .	Ts ā ā, ān, ān, ān.
142. I was . . .	Mā-ān . . .	Mā ā, ān, ān, ān, ān.
143. They were . . .	Ts-ān . . .	Ts ā, ān, ān, ān, ān.
144. He was . . .	Ō-ān . . .	Ō-ā, ān, ān, ān, ān.
145. We were . . .	Mā-ān . . .	Mā ā, ān, ān, ān, ān.
146. You were . . .	Ts-ān . . .	Ts ā, ān, ān, ān, ān.
147. They were . . .	Ō-ān . . .	Ts ā, ān, ān, ān, ān.
148. He . . .	Ts . . .	Mā.
149. You . . .	. . .	Mā.
150. Being . . .	. . .	Mā.
151. Having been . . .	Ts . . .	Mā, ān, ān.
152. I only be . . .	. . .	. . .
153. I shall be . . .	Mā-ān . . .	Mā ān.
154. I should be . . .	. . .	. . .
155. That . . .	Mā . . .	Mā.
156. To be . . .	Mā-ān . . .	Mā-ān.
157. Being . . .	Mā-ān . . .	Mā-ān.
158. Having been . . .	Mā-ān . . .	Mā-ān, ān, ān.
159. I be . . .	Mā-ān . . .	Mā-ān.
160. There be . . .	Ts-ān . . .	Ts-ān.
161. He be . . .	Ō-ān . . .	Ō-ān.
162. We be . . .	Mā-ān . . .	Mā-ān.
163. You be . . .	Ts-ān . . .	Ts-ān.
164. They be . . .	Ō-ān . . .	Ts-ān.
165. I be (Past Form) . . .	Mā-ān . . .	Mā-ān.
166. We be (Past Form) . . .	Ts-ān . . .	Ts-ān.
167. He be (Past Form) . . .	Ō-ān . . .	Ō-ān.



English.	Latin (pl. form).	Latin (pl. form).
100. We beat (Past Tense)	Beati vici	Beati vici
101. You beat (Past Tense)	Beati vici	Beati vici
102. They beat (Past Tense)	Beati vici	Beati vici
103. I am beating	Beati vici	Beati vici
104. I was beating	Beati vici	Beati vici
105. I had beaten	Beati vici	Beati vici
106. I may beat	Beati vici	Beati vici
107. I shall beat	Beati vici	Beati vici
108. You will beat	Beati vici	Beati vici
109. We will beat	Beati vici	Beati vici
110. You will beat	Beati vici	Beati vici
111. They will beat	Beati vici	Beati vici
112. I should beat	Beati vici	Beati vici
113. I am beaten	Beati vici	Beati vici
114. I was beaten	Beati vici	Beati vici
115. I shall be beaten	Beati vici	Beati vici
116. I go	Beati vici	Beati vici
117. They go	Beati vici	Beati vici
118. We go	Beati vici	Beati vici
119. You go	Beati vici	Beati vici
120. They go	Beati vici	Beati vici
121. I was	Beati vici	Beati vici
122. They were	Beati vici	Beati vici
123. He was	Beati vici	Beati vici
124. We were	Beati vici	Beati vici

English.	Written (or Read).	Spoken or Pinyin.
210. You went . . .	Ten go . . . .	Ten go.
211. They went . . .	Ti go . . . .	Ti go.
212. Go . . . .	Go . . . .	Go.
213. Going . . . .	Go . . . .	Go.
214. Come . . . .	Go . . . .	Go.
215. What is your name?	Ten who you call child?	What is you?
216. How did it then leave?	Is ghost-see: what child's child?	What ghost-see is, what?
217. How far did it then leave to Kanku's?	How far Kanku left? did child?	Far-ly: Kanku: how far?
218. How many times are you there? Is just today's time?	How many times ghost-see left? today's time?	How many times: how many times?
219. I have walked a long way today.	How many times ghost-see left? today's time?	How many times: how many times?
220. The son of my uncle is married to his sister.	How many times ghost-see left? today's time?	How many times: how many times?
221. Is the house in the middle of the river house?	How many times ghost-see left? today's time?	How many times: how many times?
222. Put the middle upon his back.	How many times ghost-see left? today's time?	How many times: how many times?
223. I have written his name with many strokes.	How many times ghost-see left? today's time?	How many times: how many times?
224. He is growing under the top of the hill.	How many times ghost-see left? today's time?	How many times: how many times?
225. He is sitting on a horse under that tree.	How many times ghost-see left? today's time?	How many times: how many times?
226. His brother is taller than his sister.	How many times ghost-see left? today's time?	How many times: how many times?
227. The price of that is very cheap and a half.	How many times ghost-see left? today's time?	How many times: how many times?
228. My father lives in that small house.	How many times ghost-see left? today's time?	How many times: how many times?
229. Give this paper to him.	How many times ghost-see left? today's time?	How many times: how many times?
230. Take these papers from him.	How many times ghost-see left? today's time?	How many times: how many times?
231. Read this paper and that with paper.	How many times ghost-see left? today's time?	How many times: how many times?
232. Every water flows into the sea.	How many times ghost-see left? today's time?	How many times: how many times?
233. Write before me.	How many times ghost-see left? today's time?	How many times: how many times?
234. Where has your horse been?	How many times ghost-see left? today's time?	How many times: how many times?
235. From where did you buy that?	How many times ghost-see left? today's time?	How many times: how many times?
236. From a shopkeeper of the village.	How many times ghost-see left? today's time?	How many times: how many times?

(Continued—14)